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RELIGIOUS COMMUNICATIONS.

To the Editor of the Christian Observer.

I BEG leave with the utmost deference to submit to the consideration of your readers, the following remarks upon what Mr. Faber has said in answer to my first letter.

1. I think, with Mr. Faber, that *the time of the end* commences at the termination of the 1260 years; but I do not see that it follows from this, that the judgment mentioned in Dan. vii. 26 is to sit *before the time of the end.* The angel who explains the vision does *not* say, "*they shall take away his dominion, to consume and to destroy,* UNTO THE TIME OF *the end:*" his words are, "*they shall destroy the dominion unto the end.*" This seems only to mean, "*they shall* TOTALLY *destroy the dominion.*" Accordingly, the phrase is thus rendered by Castellio; "Sed judicio dato, potestate privabitur, eversusque peribit funditus." If indeed Mr. Faber can make it out, that, in Daniel's prophecies, the word *end* must in every possible connection be equivalent to *the time of the end,* it will most certainly follow, that the judgment for taking away the dominion of the little horn is to sit before the time of the end: but surely the word *end* is not used with reference only to *time.*

I still think that Dan. vii. 25, 26, 27, describes three successive periods; and as Mr. Faber controverts this, I beg leave to give the following reasons in support of my opinion, in as far as it respects the *first* and *second* of those supposed periods; for Mr. Faber does not deny that the last verse refers to the Millenium *.

First. In the 25th verse, the saints, and times, and laws of the church, are said to be *given into the hands* of the little horn until *a time, times, and the dividing of time,* or 1260 years. Now, in my opinion, the judgment which sits in the 26th verse signifies a continued and uninterrupted series of events, destroying the dominion of the papacy, even over those who remain in communion with the church of Rome. It is *progressive,* to consume and destroy *unto the end (utterly).* It seems to me evident, that this judgment begins precisely at the period when the Ancient of Days comes, as is described in the ninth and tenth verses of the same chapter †: and this coming of the Ancient of Days apparently coincides with the sounding of the seventh trumpet, in Revel. xi.

Secondly. I think it contradictory to suppose that this sitting of the judgment, to *take away and destroy* the dominion of the little horn, can coincide with any part of that period wherein the saints were *given into the hand* of the same horn. To

* The attentive reader will perceive, that, even if I be mistaken in my idea that this passage of Daniel refers to *three* distinct periods, this mistake by no means affects my conclusion that the 1260 years are expired: that conclusion rests on independent evidence.

† In Dan. vii. 10 it is said, "*the judgment was set;*" in the 26th verse, *the judgment shall sit:*" surely these are one and the same judgment: and this judgment very apparently introduces quite a new period and scene of things.

maintain that these two things can co-exist, is to affirm a thing *to be* and *not to be* at one and the same instant of time.

Lastly. The sitting of the judgment, in the 26th verse, seems to be a figure borrowed from the solemnities of earthly judicatories. The little horn is brought forth as a criminal; he is condemned to be deprived of his power, and at length to be destroyed. The carrying of this sentence into effect is committed to some public executioner, some awful rod of God's anger. Now nothing of this kind took place at the Reformation*. It is true that certain kingdoms then withdrew themselves from the dominion of the little horn; but how can it be said that the judgment, which was *utterly to destroy* the dominion of the horn, began to sit at the Reformation, when history informs us that more than a century after this period the little horn expelled or butchered a million of protestants in France, and multitudes in Savoy, Piedmont, and other countries?

2. My first argument, to prove that the 1260 years expired about the French revolution, is as follows: The saints within the body of the Western Roman empire were to be delivered into the hand of the papacy during the period of 1260 years. They *did* remain in its hand till the French revolution; but since that event they have *ceased to be in its hand:* therefore the 1260 years expired about the time of the French revolution. I cannot perceive that Mr. Faber has made any answer to this argument.

My second argument is this: The 1260 years must coincide with the period during which the papacy had most spiritual power. But it had more power early in the *sixth* century, than at the commencement of the *nineteenth:* therefore the 1260 years must be elapsed. If I rightly understand Mr. Faber's answer to this argument, it is, that from the same premises Mr. Butt draws a different conclusion, and therefore the premises are false. But surely this does not follow. Mr. Butt may from true premises have deduced a false inference; and it is incumbent on Mr. Faber, either to shew my premises to be false, or that *I also* have drawn from them a conclusion which is contrary to fact.

3. Should I at any future period have an opportunity of referring to Dr. Brett's work, I will read it with the attention which Mr. Faber recommends. In the mean time, however, I may be permitted to remark, that a reference to Justinian's letter to the pope will shew, that the *immediate* occasion of it was to obtain the sanction of that prelate to the Confession of Faith which the emperor had just published: and the solemn reference of this confession to the pope, as *head of the church,* seems to me to establish a new era in the church. Without calling in question the authenticity of Phocas's grant, I shall only observe, that it appears to me a wrong era from which to date the 1260 years, as I cannot help thinking the events of the present time demonstrate that the saints are no longer in the hand of the little horn.

4. Mr. Faber thinks, that, of the two modes of computation adopted by him, I have pitched *precisely upon the wrong one;* and he maintains, that, if *my* principle be valid, then, by the same rule, the forty-two months are only about forty-one months, and the three years and a half about two years and a half. To this I answer, that the Holy Spirit has already fixed the interpretation of the forty-two months, and the three years and a half, by shewing that they are to be reduced to their component number of days, *i. e.* 1260.

* I have not at this moment an opportunity of referring to bishop Newton's work; but I did look into it very lately; and, if I mistake not, that learned writer conceived the sitting of the judgment, in Dan. vii. 26, to be yet *future*, and consequently that it did *not* begin at the reformation.

Thus far, by comparing Scripture with Scripture, we arrive at an undoubted, and I believe undisputed, conclusion. It is also generally acknowledged, that each of these days is a year, and consequently that the prophetical period is 1260 years. But here a question arises, whether, in computing the beginning and end of the 1260 years, we are to adopt the principle of reckoning by *current* or by *past time*. Arguing not *a priori*, which in such a case appears to be unsafe, but *a posteriori*, from the consideration of events which actually seem to mark the beginning and ending of the 1260 years, I have adopted the principle of reckoning by *current time*; and notwithstanding what Mr. Faber says, I humbly conceive, for the following reasons, that I am fully justified in the adoption of this principle:—

First. It appears to me, that the Christian, and probably all other eras, are computed in *current time*.

Secondly. Prophecy is the *history of the future;* and the Holy Spirit, both in the Old and New Testaments, has sanctioned the adoption of the above principle in recording *past events*. It is by no means *certain*, therefore, that *I am wrong*, if I compute *prophetical time* in the same way that it has seemed good to the *Spirit of Christ* to record *historical time*. To pass over the well-known instance of our Lord's resurrection *on the third day*, or *after three days*, I beg leave to refer the reader to John xx. 19 and 26. It is, I believe, generally allowed, that the second appearance of our Lord to his apostles, recorded in the last of these passages, was on the Lord's-day: yet, adopting the principle of reckoning, not by *complete*, but by *current time*, the Evangelist says it was *eight days* after his appearance upon the preceding Lord's-day. Again, the reader will find it recorded in 2 Chronicles xxxvi. 11, that Zedekiah reigned eleven years in Jerusalem: the same is said in 2 Kings xxiv. 18: but it is plain, from the following chapter, verses 3—9, that the eleven years of Zedekiah's reign were *not* complete years: and even if we suppose the *first* to have been a *complete year*, and that his reign began upon the first day of it (which is not very probable), yet it is apparent that he was dethroned and taken prisoner upon the *ninth day of the fourth month of the eleventh year of his reign;* and that on the *seventh day of the fifth month* the city and temple of Jerusalem were burnt to the ground by Nebuzaradan. In this instance, then, the Holy Spirit reckoning by *current* and not *past time*, denominates a period *eleven years* which was only *ten years four months and eight days*. Such, I believe, has in fact been the popular mode of computation in the East in all ages; and it is well known, that, in all things which are indifferent, the Holy Spirit has adapted the language of Scripture to *popular* conceptions.

Third and lastly. By referring to Justinian's code, it will be found that his celebrated epistle to the pope was written in March A. D. 533; from the end of which month to the 10th of August 1792 (when the French monarchy fell) are *twelve hundred and fifty-nine years and rather more than four months*: therefore the event which, upon my hypothesis, marked the conclusion of the prophetical period of three times and a half, did happen (even if we adopt the strictest mode of computation) *precisely in the twelve hundred and sixtieth year* after the spiritual abomination of desolations was set up in the church of Christ by the Roman arms.

5. Mr. Faber thinks that the expulsion of Hippias is not an event of sufficient magnitude and notoriety to be assumed as a Scripture date. It was not selected by me, nor was I led to it by any arguments *a priori*, but by a strict attention to the actions of the symbolical ram. And this event, which I have thus been led to assume as the era of the 2300 years, was the *first moving cause* of the subsequent wars between the

Persians and Greeks; it was precisely contemporaneous with the pushing of the ram, which forms the prominent part of the first scene of Daniel's vision; and above all, the above period, computed from it, brings us down precisely to the time when, from *other data*, I have been led to conclude that the 1260 years expired; when also the cleansing of the sanctuary apparently commenced.*

6. Mr. Faber's other objections are founded upon the supposition that the last vial is to be poured out, and the Jews are to be restored, precisely at the end of the 1260 years. I see no reason to coincide with the learned author in either of these conclusions.

I agree with Mr. Faber in thinking that *the time of the end* is not the *concluding point of time*, in the prophecies of Daniel; but that it is the *concluding scene* of these prophecies. It comprehends a space of 30 years, commencing at the close of the 1260 years, and it is crowded with various and most important events. Now, upon an attentive consideration of Dan. xii. 7, I cannot help thinking, from the peculiar mode of expression adopted in this verse, that there are two distinct points of time noted in it: viz. 1st. *the time of the end*, i. e. *the concluding scene of the vision*; and 2dly, the *finishing or concluding event of the vision*. The *time of the end* is declared to commence at the close of the 1260 years; but the *finishing event* is not to be till GOD *shall have accomplished to scatter the power of the holy people*; which I think, from the eleventh verse, is to be at the end of the 1290 years. The accomplishing to scatter *the power of* the holy people, is a negative expression, of the same import, apparently, as the positive one in Dan. vii. 27; "*the kingdom, &c. shall be given to the people of the saints.*" This accomplishing to scatter *the power* of the Jews will not therefore be fulfilled, till their enemies shall have received their final and awful discomfiture, at Armageddon: for, according to Mr. Faber, immediately before this battle Jerusalem will be sacked, with circumstances of great cruelty. Now at the moment when Jerusalem is sacked, surely the accomplishing to scatter *the power* of the Jews cannot have taken place.

Mr. Faber, in his argument from Dan. xii. 7, appears to me not to have distinguished between the scattering of *the persons* and the scattering of *the power* of the holy people. The scattering of *their persons* will be accomplished as soon as their restoration begins; an event which I think will happen *during the time of the end*, i. e. at some indeterminate point of time between the 1260 and 1290 years. But the scattering of *their power* will not be accomplished till the defeat of their enemies at Armageddon, which Mr. Faber places, I think with the greatest probability, at the end of Daniel's 1290 years.

In reply to Mr. Faber's argu-

* The cleansing of the sanctuary is a symbolical phrase, borrowed from the worship of the Levitical economy. If, instead of burning the temple of Jerusalem, Nebuchadnezzar had converted it into an idol temple, what would have been the first employment of the Jews who returned after the captivity? They would first have expelled the priests of the idol; they would next have cast out the altars and images; and having carefully cleansed the temple of all these abominations, they would have restored in it the pure and spiritual worship of Jehovah. Precisely similar has been the conduct of Providence in cleansing the spiritual sanctuary, as far as this cleansing seems yet to have proceeded. It began by casting out the corrupt clergy of the papacy, and fell with peculiar severity on those sinks of iniquity the monastic orders. The revenues of the church were seized, and the Romish idols stripped of their rich and gaudy appendages. Already it is whispered on the Continent that the ecclesiastical state in Italy is to be seized, and that the celibacy of the clergy is to be dispensed with. At the same time there are indications of a disposition among the catholics in Germany to promote the universal circulation of the Scriptures. (See the Reports of the British and Foreign Bible Society).

ment, that the seventh vial will be poured out immediately at the end of the 1260 years, I can only say, that I do not see that he has established it by evidence. I firmly believe it will be poured out *during the time of the end*; but I do not see that the phrase, *at the time of the end*, necessarily means *at the commencement of the time of the end*. If the time of the end comprize the intermediate period between the 1260 and 1290 years, then the expression *at the time of the end*, may refer to any part of this intermediate period.

7. I had no intention whatever of treating Mr. Faber's arguments with disrespect, when I mentioned my preference of bishop Newton's interpretation of the symbolical little horn of the he-goat. If I have in any way transgressed the rules of politeness, of which however I am quite unconscious, I shall be willing, in the spirit of Christian meekness, to ask Mr. Faber's pardon. But Mr. Faber, with my third note in page 705 of your last volume before him, ought *not* to have hazarded the assertion, that I had attended to none of his arguments. —At a future time, I may, perhaps, offer some remarks on the little horn of the he-goat.

I was perfectly aware that my quere respecting the double reference of Dan. xi. 31, would militate against Mr. Faber's third general principle; but as I am not convinced of the universal truth of that principle, I must beg leave to repeat my hesitating quere. At all events, I agree with your correspondent *the Inquirer* in opinion, that the abomination of desolations of Dan. xii. 11, and xi. 31, must be one and the same event.

8. To conclude: I must continue of opinion that the 1260 years are elapsed, till Mr. Faber can shew that the saints still continue to be given into the hand of the little horn. I also think the eras I have fixed upon for the beginning and ending of that period and the 2300 years, are the most probable of any that have been assigned; but, like your ingenious correspondent the Inquirer, I shall leave these points to the deliberate consideration of your readers, satisfied if my papers shall lead any of them to the more attentive and more successful, and above all the more practical, contemplation of the awful signs of the present times.

I have the honour to be, &c.,

TALIB.

P. S. I have omitted to answer one question of Mr. Faber's—viz. how I calculate Daniel's seventy weeks, and the numbers in Rev. ix. 5, 15. I answer, the seventy weeks, being reduced to years, are 490 years; which must, *I presume*, be calculated on the principle of *current time*. The same mode of calculation applies to the other numbers referred to by Mr. Faber, with the exception of the last, where the Spirit of God not only gives the number of years, but of days: *here*, consequently, *complete* time must be sought for; but *even here*, the fifteen odd days, if we could precisely ascertain dates, would probably be found to be *current* and not *complete* days.

To the Editor of the Christian Observer.

In the Christian Observer for January last (page 2) your highly respectable correspondent, Mr. Faber, inserted some objections to my hypothesis respecting the epoch of the 1260 days of popish prevalence; to which I beg leave to reply as concisely as may be.

The first of Mr. Faber's positions, with which I feel myself concerned, is, *that the destruction of the little horn, or papacy* (Dan. vii. 26.), *commences before the end of the* 1260 *days*.

My answer to this proposition is, that verses 25 and 26 are explanatory of verses 21 and 22. (Compare verse 19 with verse 23.) But in verses 21 and 22, the *time* of the prevailing power of the little horn over the saints, is limited expressly by the coming of the Ancient of

Days, and by *the sitting of the judgment.* Consequently the time of the prevailing power of the little horn, in verses 25 and 26, must be limited by the same events, according to the natural order of the words in the text; and therefore *the destruction of the little horn, here spoken of, does not commence before the end of the* 1260 *days.*

It follows likewise from the above, that *the end* (ver. 26) relates exclusively to the time of the final destruction of the little horn. (Compare Dan. ii. 34, 43—45, and Rev. ii. 26, 27, and xix. 14, 15, and xvi. 17.

Further, it is observable that the word סוֹפָא which is rendered *the end*, is a very different word to that which signifies *the end* in Dan. xi. 40, and elsewhere. It is used in ver. 28, and defined to mean the *universal reign* of the Messiah. (Compare ver. 27.) The only other place in which it is found in Daniel, is vi. 26, where it certainly does not mean any time during the existence of the little horn. (See Parkhurst's explanation of this word.)

Upon the whole, it hence clearly appears, that the judgment of the saints does not sit until the expiration of the 1260 days; but that then it does sit, to consume, and *gradually* take away, the dominion of the little horn, until the universal reign of the Messiah, which is called *the end*, and which commences with the final and utter destruction of the papacy. (see sir I. Newton on the place.)

In confirmation of this position it may be observed, that the angel in Rev. x. 6, 7, predicts that these very computed, mysterious times (comp. Dan. xii. 7) should be finished immediately before the sounding of the seventh trumpet, and consequently previous to the effusion of any of the vials. (Compare Rev. xi. 3, 7.) Accordingly, upon the sounding of the seventh trumpet, *the kingdom* (according to Griesbach) is given to the Lord, and to his Anointed (xi. 15.); the thrones of the saints are set in judgment (ver. 16, 18.); and the time is said to be come to destroy them that destroy the earth (ver. 18.) So in the parallel place (Rev. xiv. 13, &c.), upon the judicial manifestation of Christ, described as in Dan. vii. 13, the time of the dead in Christ — that is, of the dead but risen witnesses—is said to be come, as in xi. 18. (compare xiv. 12. with xi. 7, &c.), and the time likewise arrived for the Son of Man to reap (compare Joel iii. 13.)

But Rev. xiv. 15—20 is manifestly parallel to the effusion of the seven vials, as the comparison of the following passages demonstrates: xiv. 15. and xvi. 1; xiv. 17, 18, and xvi. 7, 8; xiv. 19, 20, and xvi. 16, 19.—Hence it appears, that Dan. ii. 34 and vii. 26, and Rev. xi. 15 and xiv. 13 and xvi. 1, are synchronal, and that they coincide with the commencement of *a limited reign of Christ,* antecedent to the subjection of all nations. (See Dr. H. More's Works, 1687, page 643). During this interval the judgment sits, and *giveth to every one according to his works:* and this is the hour of trial and temptation, opposed to the preceding hour of persecution (Rev. iii. 10).

In respect to Mr. Faber's second proposition relating to myself: if he means to assert, that, admitting the pope during the eighteenth century to have had less influence than he had during a corresponding century before, at the distance of 1260 years, still the eighteenth century must be included in the 1260 years (for both centuries cannot fall within the period spoken of), I cannot agree with him. But if he means to assert that the pope had greater power in the eighteenth than in the corresponding century 1260 years before, I beg leave to refer him to Mosheim's description of the papal power during the centuries in question. "Leo the Great, A. 450," says Dr. Apthorp, "extorted from Valentinian III. a jurisdiction over all the bishops of France, and first set up the pretence of Peter's chair, and of making

Rome supreme in religion as it had been in empire. And this pope, who saw the imperial city subject to a barbarian, Genserick, properly merits the name of Antichrist." (Compare sir Isaac Newton on Daniel, and Mede's Apostasy of the Last Times).

In respect to Mr. Faber's third position in which I am concerned, *that it may be collected from Dan.* xii. 1, 6, 7, *that the Jews will cease to be scattered at the end of the* 1260 *days*, I beg leave to observe, that the passage alluded to is undoubtedly parallel to Rev. x. and xi, where by *the Holy City* (Rev. xi. 2.) we do not understand the Jews, but the true Christians. In truth, the eleventh and twelfth chapters of Daniel predict, under the type of Antiochus, the persecutor of the Jews, the Papal Antichrist, the persecutor of the Christians, *the true Israel of God*. This point I have lately endeavoured to prove, in a little tract explanatory of the last vision of Daniel, in which I have likewise given my reasons at length for differing in some points from your able correspondent, to whom the world is indebted for that *master-piece* of theology, relating to the Calvinistic and Arminian controversy, and for several other excellent works, and from whom I am truly sorry in any respect to differ.

I am yours, &c.

J. M. BUTT.

To the Editor of the Christian Observer.

In your Observer for July last you inserted an admirable essay on the extent and influence of the labours of an active Christian minister. In that valuable paper many important hints were given for extending the usefulness of ministerial labours; but as many points were discussed, it was of course impossible for the writer to enter at large on each particular. I would therefore beg permission to make a few remarks on one part of the pastoral office, which is there but little noticed; I mean, the explaining the Scriptures to each family at their own houses; a practice which, if diligently pursued, would, I am persuaded, be attended with the most beneficial consequences.

Let me mention a few of the advantages which are likely to result from this mode of instruction.

It would enable the minister to set the doctrines of Christianity before his people in a familiar manner, and to enter into those minute explanations, so essential to the instruction of the poorer classes, which the forms of a regular discourse will not permit. It would also excite them to greater diligence in reading the Scriptures; and by thus bringing religion more immediately under the view of each family, its importance would be more clearly seen.

The public ordinances of the Sabbath are attended by many merely from habit. The impression made by preaching is often slight, from individuals not feeling a personal concern in the discourse which is delivered: but when the minister enters the house of the farmer, the mechanic, and the cottager, their own interest in the subject comes to be more strongly felt: then the sermon seems to be intended for their benefit, and therefore calls for their particular attention. Whilst this consideration will produce a greater readiness to listen to what is spoken from the pulpit, the visit itself will greatly tend to raise the minister in the esteem of his parishioners. The public service of the church is considered merely as an act of duty; but these private admonitions will be regarded as proofs of a pastor's real interest in their welfare.

This practice will also much promote a regular attendance at church. Many persons imagine they are unknown to their clergyman, or at least that they are overlooked, and that their absenting themselves from the house of God will therefore not be observed: but when a personal acquaintance is produced by these

domestic visits, this idea will be no longer entertained. They will then be assured that the minister watches over each individual, and will therefore be much less disposed, particularly after the kindness of his private exhortation, to slight his public labours.

These pastoral visits will also be found the best preventive against schisms, or the propagation of erroneous doctrines. Here, *fas est ab hoste doceri.* To what does St. Paul impute the success of false teachers? In part at least, to their creeping into houses, and teaching things which they ought not.

They will also prepare the way for an examination into the spiritual state of each family. In general, when a clergyman visits his people, much time is occupied in conversing on domestic affairs, preparatory to speaking upon points of real importance. In these transient calls, which however should by no means be neglected, the family are rarely all at home, and still more rarely in a fit state to receive spiritual instruction. But when notice has been given of the visit, and when the mind has also been prepared by an exposition of Scripture and by social prayer, useful religious conversation may at once be introduced; inquiry may be made as to family religion; suitable advice may be given; books may be distributed according to circumstances; and many useful hints may be given which could not so well be offered on another occasion.

These are some of the advantages which may result from this plan. It has this further recommendation, that it is perfectly unobjectionable, being founded both on Scripture and on our ordination service. St. Paul, when he took leave of the elders at Ephesus, used these remarkable words: "Ye know how I have kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, *and from house to house;* testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ*." Here, you observe, this great apostle was not satisfied with merely preaching to the Ephesians in public: from *house to house* he taught the same truths. It was not till he had thus instructed them that he felt authorised to say, "I take you to record this day, that I am pure from the blood of all men: for I have not shunned to declare unto you all the counsel of God." Here then we have pastoral visits sanctioned by apostolic authority.

A reference to the history of this church will also strengthen some of the foregoing remarks. For where was the Gospel more successfully taught, than among this people? "Many that believed came, and confessed, and shewed their deeds. Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver. So mightily grew the word of God, and prevailed†." Where also shall we find a church expressing greater love for their pastor, than the Ephesians testified for St. Paul? "They all wept sore, and fell on Paul's neck, and kissed him; sorrowing most of all for the words which he spake, that they should see his face no more‡." And to what can this with more propriety be ascribed, than to the extraordinary labours of the apostle; not only publicly, but from house to house feeding the church of God?

Whilst the Scriptures are so clear on this point, the ordination service of our church is, if possible, still more decisive. In the episcopal charge to the priests — a charge which, for its apostolic simplicity and earnestness, deserves to be written in letters of gold—the bishop reminds the candidates of the high dignity and weighty office to which they are called. He then says: "If it shall happen that the same church, or *any*

* Acts xx. 20, 21. † Ib. xix. 18—20.
‡ Ibid. xx. 37, 38.

member thereof, do take any hurt or hindrance by reason of your negligence, ye know the greatness of the fault, and also the horrible punishment that will ensue. Wherefore consider with yourselves the end of the ministry towards the children of God, towards the house and body of Christ; and see that you never cease your labour, your care, and diligence, *until you have done all that lieth in you*, according to your bounden duty, to bring all such as are or shall be committed to your charge, unto that agreement in the faith, &c." At the conclusion of this charge he asks the priest; "Are you determined *out of the said Scriptures* to instruct the people committed to your charge?" Will you be ready "to use both public and *private monitions and exhortations*, as *well* to the sick *as to the whole* within your cure, as need shall require and occasion shall be given?" To which he answers: "I will, the Lord being my helper."

Here, sir, you see how strong the charge of the bishop is, how explicit the engagement of the priest; the one enforcing all diligence, the other engaging to use both public and private exhortations. How unexceptionable then is this mode of instruction, which I have taken the liberty to recommend! for how irresistibly may the minister plead with his parishioners, that it is a practice which not only the Bible sanctions, but which the church of England absolutely enjoins!

These obvious advantages will, I trust, induce many of your readers in the ministry to accept these hints of an humble individual, and to attempt the execution of the plan here suggested. What inroads, by the blessing of God, might soon be made into the empire of the prince of darkness, if these pastoral visits were to be generally adopted!

It may be thought perhaps, from the practice not having been general of late years, that difficulties may occur; — that by some the visits would be received with coldness; that by others they would be rejected with contempt. But with these things a minister of Christ has no concern. Should difficulties arise, the guilt will rest with those who refuse the message. Experience, however, seems to prove that such instruction, so far from being rejected, will be received with thankfulness. A few clergymen of my own acquaintance have made the attempt, and have met with the kindest reception. Instead of a refusal, the language of the parishioners has been: "When, sir, will you come to *my* house?" The people in many instances have followed the pastor to their neighbours' houses; and from twenty to thirty persons have generally been assembled. Let then the zealous servant of his Master make the attempt, and he may hope for success. And how will it delight his heart, when of every house he passes in his parish he may say, "here I have prayed— Peace be within thy walls;" when of every married pair he sees he may testify, "I have prayed in your dwelling that you may be heirs together of the grace of life, and that your children may be the children of God, and joint heirs with Christ;" when he may humbly affirm of his flock, "I have preached the Gospel to every creature!"

Should there be any doubt as to the proper mode of commencing this work, I beg to suggest, that the people might be prepared for it either by an express discourse on the subject, or by some intimation from the pulpit. Those families whom the minister judged most likely to welcome him might be first visited, till the practice had become familiar in the parish. Notice might be given the day before of the clergyman's intention, and the hour fixed. The evening would be found the most convenient time; say from seven till eight o'clock. The portion of Scripture to be explained might either be one of the Lessons for the day, or such other part as might best suit the hearers.

If only two evenings in the week were devoted to this object, *one hundred and four families* might be visited in the course of a year; in many of which would be found the infirm and the aged, who could in no other way hear the word of life.

I ought to apologize for the length of this letter, which I hope the importance of the subject will excuse. I have only to add my earnest prayers, in which I trust many will unite, that the great Head of the Church may stir up the hearts of his servants to this work and labour of love, and may abundantly bless their attempts to advance his kingdom.

I am sir, yours, &c.,

H.

ON THE CALLING OF THE GENTILES.

No. II.

HAVING described the character of the Jew, and in particular his prejudices against the admission of Gentiles into the church, I now proceed, according to my promise, to treat of *the manner in which those prejudices began to be removed at the coming of Jesus Christ.*

At the first advent of the Messiah, the irreligious Jews seem to have been in total darkness, and even the pious under a partial blindness in this respect. It appears to me, however, that nearly in the same proportion in which the mind of any one was evangelized, and enlightened by the divine Spirit, he rose superior to the narrow prejudice of which I am treating. Thus, for example, the devout Simeon, at the moment when he was approaching and welcoming his end, attained to the most just and enlarged conceptions of the salvation of Jesus Christ, being doubtless illuminated in this particular by the special influence of the Holy Ghost: "Lord, now lettest thou thy servant depart in peace; for mine eyes have seen thy salvation: which thou hast prepared before the face *of all people:* to be a light *to lighten the Gentiles, and the glory of thy people Israel.*" Luke ii. 29—32. He saw that the same Light, which was to enlighten the Gentiles, constituted also the glory of the Jewish race. His departing spirit beheld with joy the infant Saviour entering the temple to fulfil the ceremonies of the Law; and with equal joy anticipated the day when the veil of that temple should be rent in twain—when the holy place should be accessible alike to Jew and Gentile, by a new and living way; and when there should be neither Greek nor Jew, neither Barbarian, Scythian, bond, nor free; but Christ should be all and in all.

Such language as that of Simeon, however, was not common even among the religious Jews. The angels, indeed, when the star appeared, sang "Glory to God in the highest; on earth, peace, good will towards *men.*" They employed expressions the most enlarged, and thus indicated their knowledge of the enlarged nature of that dispensation which they proclaimed. But even Mary, the mother of our Lord, speaks only of God's having "holpen *his servant Israel;*" and Zacharias, the father of John the Baptist, though enabled to prophesy through the miraculous influence of the Holy Ghost, uses somewhat doubtful and limited terms: "Blessed be the Lord God of Israel; for he hath visited and redeemed *his people,* and hath raised up an horn of salvation for us, by the mouth of his servant David—And thou, child, shalt be called the prophet of the Highest; for thou shalt go before the face of the Lord, to prepare his ways: to give knowledge of salvation *to his people,* by the remission of their sins." It is, however, more generally added, "To give light to them that sit in darkness and in the shadow of death; to guide our feet into the way of peace." Luke i. 68—79.

John, the forerunner of Christ (the same John of whom it is observed that he "was filled with the Holy Ghost from his mother's womb"), proclaimed the great end of

the coming of the Messiah in these unlimited terms: "Behold the lamb of God, which taketh away the sins *of the world*." John i. 29. He was doubtless taught by the Holy Ghost to enlarge his own views of the redemption of Christ. He had already learnt that truth, which was afterwards declared by the Apostle: "He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." John ii. 2.

When Christ entered upon his ministry, he often announced himself to the Jews as come both to enlarge and purify his church: and indeed their own Scriptures had already exhibited him in this light. "The Lord whom ye seek shall suddenly come to his temple"—"And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver; that they may offer unto the Lord an offering in righteousness." Mal. iii. 1—3. "Repent ye," said John the Baptist, "for the kingdom of heaven is at hand"—"And think not to say within yourselves, We have Abraham to our father; for I say unto you that God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees; therefore every tree which bringeth not forth good fruit, is hewn down and cast into the fire." Mat. iii. How characteristic of this end of his coming was the conduct of our Saviour, on the occasion of his finding in the temple a multitude of persons who profaned it by their worldly occupations! "He overthrew the tables of the money-changers, and the seats of them that sold doves, and he said unto them, It is written, my house shall be called a house of prayer, but ye have made it a den of thieves"—"And he drove them all out of the temple." Mat. xxi. 12, and John ii. 15.

Christ often spoke of this subject to the Jews; and he made use of parables in order to lessen the offence. That of the householder who planted a vineyard and let it out to husbandmen (Mat. xxi. 33—41), is made use of in strongly enforcing this doctrine: "Jesus answered: Therefore say I unto you, the kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof." Other parables are employed to expose the envy of the Jews at this admission of their Gentile brethren to a share of the blessings of the new covenant. How admirably is the jealousy of the elder brother, or Jew, described in the latter part of the parable of the Prodigal Son! Luke xv. 29—32. In this parable, the admission of the Gentiles into the church seems to be the only point affirmed. In the concluding part of that of the labourers in the vineyard, the rejection also of the Jews, a still more obnoxious truth, is slightly intimated: "Friend, I do thee no wrong. May I not do what I will with mine own? Is thine eye evil because I am good? *So the last shall be first, and the first last; for many are called, but few chosen.*" Mat. xx. 13—16. In the following significant and concise parable this unwelcome truth is still more plainly affirmed. "A certain man had two sons; and he came to the first and said, Son, go work to-day in my vineyard. He answered and said, I will not; but afterward he repented and went. And he came to the second, and said likewise; and he answered, and said, I go, sir; and went not. Whether of these twain did the will of his father?" Mat. xxi. 28—31.

I have dwelt the rather on these parables, because I wished to point out the manner in which our Saviour adapted his discourses to the peculiar circumstances of his hearers. He did not so much condemn the Jews, as oblige them to condemn themselves; a consideration of some importance to those whose duty it is to administer reproof. Through the medium of familiar parables, some of which presented one point to view, and some another, he placed before the Jews an exact picture of

their own depravity. By means of that obscurity which belongs to allegory, he secured an impartial hearing during the commencement of his reproof; and in the conclusion of it he fully justified the divine dispensations both of mercy and of judgment; of mercy towards the Gentiles, and of judgment towards the ancient church.

But the truth of which I am treating was not merely taught by the parables of our Lord: it pleased the divine wisdom to use from time to time a variety of means for inculcating this important point.

He appointed that *his prophets should foretel* the gathering in of the Gentile world. "There shall be a root of Jesse"—"to it shall the Gentiles seek." Isaiah xi. 10. "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee"—"And the Gentiles shall come to thy light, and kings to the brightness of thy rising"—"The abundance of the sea shall be converted unto thee; the forces of the Gentiles shall come unto thee"—"All they from Sheba shall come: they shall bring gold and incense; and they shall shew forth the praises of the Lord." Isaiah lx. 1, 3, 5, 6.

The birth of Christ was attended with circumstances tending to establish this truth. "When Jesus was born in Bethlehem of Judea, there came wise men from the east, saying, Where is he that is born king of the Jews? for we have seen his star in the east, and are come to worship him. And they brought with them gold and frankincense and myrrh." And thus that prophecy began to be fulfilled: "The kings of Tarsus and of the isles shall bring presents; the kings of Arabia and Saba shall bring gifts." Ps. lxxii. 10.

The life of Christ afforded abundant intimations of the same enlargement of the divine plan. We read in the 4th chapter of Matthew, that after John was cast into prison Christ departed into Galilee, leaving Nazareth, and dwelling for a time in Capernaum, in the borders of Zabulon and Naphthalim, "by the way of the sea, beyond Jordan in Galilee of the Gentiles." Isa. ix. 1. This temporary residence of Christ on a Gentile territory was obviously intended to be one of the many means of opening to the Jewish world the divine counsels respecting the Gentiles, and of weakening the prevailing prejudices on this subject.

Christ himself in a great variety of modes urged the same point. Why was it that, in teaching brotherly love to a Jew, and explaining the extent of the signification of the term neighbour, he introduced, as an example of that love, a good Samaritan? Undoubtedly with the view of intimating to the Jews that even a man who was not a Jew, a man of the abhorred sect of the Samaritans, might surpass the very Jewish priest and Levite in the great principle in question. Why was it that, when he healed the ten lepers, of whom only one returned to give thanks, he took occasion to remark that this man was a Samaritan? Why was it that, when his disciples were desirous of calling down fire from heaven to punish the bigotry of the Samaritans, who were unwilling to receive him because he seemed to be on his way to Jerusalem, he said unto them, "Ye know not what spirit ye are of; for the Son of Man came not to destroy men's lives, but to save them?" Was it not in order to point out the universal benevolence of the Gospel? Was it not in order to repress the spirit of bigotry, so prevalent among the Jewish nation? Was it not to instruct us that the Christian mode of dealing with intolerance is, to oppose to it gentleness and loving-kindness, and thus to "overcome the world?"

But I pass on to another kind of proof which our Saviour gave of his intended favour to the Gentile world. He condescended to mix in the society of *publicans* and *sinners*. The

publicans, indeed, were probably for the most part Jews: they however, as well as the *sinners*, generally ranked with the Gentile world. "If thy brother," said Christ, "neglect to hear the church, let him be unto thee *as an heathen man and a publican;*" an expression evidently implying a generally acknowledged similarity between the two characters. The story of Zaccheus (Luke xxix. 1—10) may illustrate this subject. The Jews assumed the Gentiles to be for ever excluded from the church, on the ground of their having departed from the true God. These, their younger brethren, had "left their father's house, and devoured their living with harlots." Every instance, therefore, of kindness shewn by Christ to a forlorn and discredited Jew, would be the means of weakening the general prejudice against the Gentiles, since it would be obvious that the same arm of mercy which was stretched out to the one, might be extended also to the other. Was God the God of the Jewish outcasts, and was he not of the Gentile also? would not "the same Lord over all be rich in mercy to all those who should call upon him?" Christ himself, indeed, was a Jew, and for the most part traversed Jewish ground. His mission was not, like that of St. Paul, expressly to the Gentiles. "He came," in the first instance, "unto his own." He announced himself to them as David's son, the promised seed, their own expected Messiah. When he first sent forth his disciples, "he commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel." Matt. x. 5, 6. He perhaps was unwilling to address equally to the Jews and Gentiles his first offer of salvation, lest he should thus offend the prejudices of the Jews and indispose them to the Gospel. He felt a peculiar tenderness for them: "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee, how often would I have gathered thee, even as a hen gathereth her chickens, and ye would not!" Matt. xxiii. 37. Our Saviour on one occasion seemed to assert the exclusive claim of the Jews to his favour: "I am not sent" (said he to the woman of Canaan) "but unto the lost sheep of the house of Israel." "It is not meet to take the children's bread, and to cast it to dogs." "Truth, Lord," replied the humble suppliant; "yet the dogs eat of the crumbs which fall from their master's table." Then, indeed, our Saviour proceeded to encourage her, and by this encouragement he revealed to her how unlimited was the mercy of the Gospel: "And Jesus said unto her, O woman, great is thy faith" —"And her daughter was made whole from that very hour." Matt. xv. 24—28. When the woman of Samaria expressed her surprise that, he being a Jew, asked drink of her, as if he did not know that the Jews had no dealings with the Samaritans, we find him in like manner taking part with the Jews: "Ye worship ye know not what: we know what we worship; for salvation is of the Jews." Nevertheless, when she asks him "whether men ought to worship in that mountain, or in Jerusalem," he proceeds to open to her the enlarged as well as the spiritual nature of that kingdom which he was about to establish: "The time cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him." John iv. 20—24. When, however, Christ was about to ascend to his heavenly Father, the command then was, "that repentance and remission of sins should be preached in his name, *among all nations, beginning at Jerusalem.*" Luke xxiv. 47.—"Go ye," said he, "*into all the world*, and preach the Gospel *to every creature.*" Mark xvi. 15.—"Go ye, and teach (or proselyte) *all nations*,"—"and lo I am with you always even to the end of the world." Matt. xxviii. 19, 20.

I have spoken of the birth, the life, and the sayings, of our Saviour. The *death also of Christ* was intended to establish the universality of the Gospel. When Jesus was lifted up upon the cross (upon that cross by which he had foretold that "he should draw *all* men unto him"), he proclaimed, "by the blood of his cross, peace" at once "to them that were afar off, and to them that were nigh." He "slew the enmity" between Jew and Gentile, and "of these twain he made one new man: so making peace." Eph. ii. He at once united the Jew and Gentile to each other, and reconciled them both to God.

At his resurrection, also, the same glorious truth was inculcated; for then the veil of the temple was rent in twain from the top to the bottom. The stranger, who worshipped in the outer court, saw into the inmost sanctuary; the holy of holies was approached by a new and living way; there was now a new "high priest over" the whole "house of God;" and he entered not "into the holy places made with hands," not merely into the Jewish sanctuary; but "into Heaven itself:" there "to appear in the presence of God for us." Heb. ix. 24. And finally; having thus "ascended up on high, and led captivity captive, he received gifts," not for the Jewish church alone, but generally "*for men;* yea even for the rebellious also, that the Lord God might dwell among them." Ps. lxviii. 18.—"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ"—"that we may grow up unto him in all things, which is the head, even Christ: from whom the whole body, fitly joined together," "maketh increase unto the edifying of itself in love." Eph. iv. 11—16.

It thus appears that to build up or "edify" the universal church; to establish it in the Christian faith; to unite its members in one common hope; and above all, to edify it in love; was the great end of the dispensation of the Gospel. Jewish bigotry was to be overthrown: a sectarian spirit was to be no more: Ephraim was no longer to envy Judah, nor Judah to vex Ephraim. "Hatred and variance, wrath and strife," were pronounced to be works of the flesh: these were to cease: and under this "dispensation of the Spirit," the fruits of the Spirit, which are "love, joy, peace," were to appear. Multitudes of abhorred Gentiles were to come from the East and the West, and were to be admitted with Abraham, and Isaac, and Jacob, into this new kingdom of heaven. To establish this religion of peace and unity and love, Christ, I say therefore, both lived and died and rose again. To this end evangelists and apostles were sent forth; and to the same end a standing ministry was appointed, who through all successive ages were commissioned to "preach the truth in love." This union of heart among the various members of the holy catholic church, this communion of saints and continual increase in love, were represented even as constituting the perfection of the christian character. The mixed body of believers were exhorted, "all" of them, "to come in this unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."—"I therefore, the prisoner of the Lord, beseech you," said the apostle, "that ye walk worthy of the vocation wherewith ye are called; with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace. There is one body and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." Eph. iv. 13, and 1—6.

S. P.

MISCELLANEOUS.

For the Christian Observer.

CURSORY REMARKS ON THE ASSERTION THAT FEMALE IMPROVEMENT IS INIMICAL TO DOMESTIC HAPPINESS.

It seems to have been customary in all ages and countries of the world, to consider and to treat women as the occupants not merely of a secondary, but of a very inferior scale of being; while, on the contrary, the women have been induced, by resentment of this unjust degradation, to claim an equality of rank to which they could offer no pretensions: as a conquered territory, when treated with too much rigour, is apt to rise in a boldness of rebellion, to which it would otherwise have been a stranger.

In ancient times the women were subjected to the most disagreeable, and frequently to the most laborious employments; and, by an invariable consequence, they soon became unfit for any of a superior nature. The human mind gradually accommodates itself to circumstances which it cannot alter, and submits to restrictions which it finds no possibility of removing. "What to-day is fact, to-morrow becomes doctrine," observes a celebrated writer*; and power having once produced this arrangement, convenience speedily pronounced it to be just and equitable.

The progress of civilization has led us to reject some of these elder maxims, and to discourage much of the practice resulting from their authority. But the reformation seems to be still incomplete. An exemption from bodily toil and personal severities is of little worth, when unaccompanied by an emancipation from the still more intolerable yoke of gross ignorance and mental inactivity. Leisure, which has been termed "the most valuable present that could be made to mortals," is only valuable when properly employed; and to throw at once the body and the mind into a state of indolence, is likely to produce the worst effects upon both. It signifies little, therefore, that women should be raised from the rank of servants, while their faculties are unprepared to sustain the exaltation; or that they be no longer compelled to perform the drudgeries of life; while they remain unacquainted with its higher employments.

Women appear to have been formerly valued by the proportion of their personal accomplishments; and every feature seems to have borne a computable worth. The *facies* and the *forma* compose the description of almost every woman mentioned in the ancient poets; and, if any farther mark of distinction was requisite, it was bestowed upon temper, or skilfulness in domestic occupations. The last things which it occurred to them to commend were mental qualifications. The result of such sentiments was infallible. The leisure which beauty procured, was wholly devoted to its improvement and decoration; and the toilette of a handsome woman became the sole object of her attention, as it had before been the principal assistant in her elevation. The engagements which demanded the residue of a lady's time, were not greatly calculated to enlarge the sphere of mind. Needle-work (to which, more justly than to music, might be applied Dr. Johnson's remark, "that it takes away the ideas we have, and gives us no new ones") seems to have held a distinguished place in ancient esteem. An ability to dress and to work, formed the

* Author of the Letters of Junius.

perfection of female character. Thus the wife of the wisest of Grecian heroes could find nothing better wherewith to beguile the moments of her husband's absence, than the construction of a silly web; thus Alexander's sisters are handed down to the veneration of posterity for having manufactured their brother's sur-tout; and thus the damsels of Phæacia still wash their robes in song.

A disposition to ameliorate the condition of the sex in this respect, does not seem very prevalent in modern times. The men, having thought proper to make the women free, do not deem it necessary to make them wise; and the sternest opposition is sure to await the female who desires to be not only liberated, but informed. The "cheap censure" of harsh words is profusely bestowed; and every one is eager to "emit plenty of antipathy in a few syllables." The unhappy being, who is at once characterized and condemned by the significant appellation of "Blue-stocking," meets hostility on every side; and, like a wounded deer, is doomed to suffer from the assaults of her adversaries, and from the desertion of her associates. For her remains no city of refuge: her crime is inexpiable. And as an Athenian once said, that it was difficult to decide whether at Athens it were more advantageous to be poor or to be rich; so it may be reasonably questioned, whether it be preferable for a woman (respecting her own personal interest) to be ignorant or well-informed.

The opponents of improvement in the present system of female education, may be ranked in three divisions. Among these (strange as it may appear), men of learning and ability occupy the first place; and by the vehemence of their opposition, and the influence of their example, give the most formidable aspect to the contest. They seem to consider the warfare as *pro aris et focis;* and pass the watch-word of "innovation" with the utmost energy of alarm.

When such men have been desired to assign some reasons for their aversion to the culture of female intellect, they have commonly given them in the following assertions: 1. That women of enlightened minds would be untractable; 2. That their families would be ill-managed; 3. That relaxation from the fatigues of study would be impracticable; 4. That the respect due to themselves would be diminished.

1. The first of these assertions I shall very briefly dispatch; nor should I deem it worthy of notice, were it not frequently advanced with considerable earnestness and gravity. That a woman, in whose mind cultivated reason has established her empire, will less submissively obey the commands of folly, or submit to the "bidding of caprice," cannot certainly be denied; but to say that such a woman would refuse to comply with any reasonable demand, would be to say that the better we understand our duty, the worse we perform it. She cannot, indeed, be brutishly driven; but she may be easily led. It is quite otherwise with an ignorant person; as we are ready enough to allow in other instances. Few people desire to transact business with one in whose mind the most convincing argument and the most inconclusive reasoning appear to possess similar weight; in the same manner as lead and feathers descend with equal precipitation *in vacuo.* Whether the obedience resulting from a conviction of it's propriety, be not more desirable than that which is extorted by a consciousness of its necessity, I leave to the decision of every feeling mind.

2. The men seem to be in trepidation for the fate of their dinner, whenever they bring forward the second objection. It is generally taken for granted, that every thing in the house of a well-informed female must go wrong. The children must, of necessity, be in rags, the parlour in

a litter, and the mistress in deshabille. And as to the poor man her husband, he dares not make a complaint, lest a quotation should thunder in his unclassical ears, and half a dozen ancients be subpœnaed to prove that the superior attainments of his good woman give her a right to the prime place in the family.——These moral caricatures are commonly considered unanswerable arguments; and their authors conceive, that because they have laughed, they must certainly have won. But ridicule is not always the test of truth. I would ask, whether the most mechanical art, as well as the sublimest theory, has not obtained some illustration, or received some improvement, from the introduction of general principles and a comprehensive system. When a philosopher deigns to employ his attention upon the inferior branches of science, we are taught to expect some important result: and we are seldom disappointed. Why then the art of managing a family should be the only art in which ignorance has the best chance of success, I confess myself wholly unable to determine. I am much inclined to believe, that the house which is most remarkable for order, regularity, decency, and cleanliness, will generally prove to be the house of an enlightened female. A clear arrangement of duties, an incessant activity of performance, an unostentatious but steady and certain transaction of affairs, is not to be found in the families of those noisy housewives, who are perpetually obtruding the vexatious minutiæ of domestic occurrences and engagements upon the notice of their unfortunate husbands and disgusted visitors.——It may be said that all this were well enough, could women of such a description be induced to bestow their time and thought upon household concerns. I would reply to this, that knowledge never stands in the way of duty; and that although it is not virtue (as some have fondly supposed it to be), it is undoubtedly the best means of practising it. What we imperfectly understand, we cannot accurately accomplish. And it may be fairly assumed, that the woman who neglects her family for her studies, would, in a state of ignorance, neglect it for her amusements.

3. It has been urged, that a learned man requires some period of relaxation from literary pursuits, some moments in which he may be absolved from the necessity of talking sense; and that he does not wish to find a study and professors in every room of his house. This may be true. And will not a studious woman also require this period, these moments; and may they not contrive to enjoy them at the same time? Or, admitting that the tone of private conversation may be somewhat higher than in ordinary cases, can it be nearly so displeasing to a man of learning to meet the occasional interrogatories of a sensible woman, as to reply to the provokingly ignorant questions of a mere stocking-mender? Is it more intolerable to follow Cæsar in his conquests, than to settle, to the satisfaction of an inquiring spouse, his exact relationship to one of our English baronets; or more fatiguing to canvass the conduct of Pompey, than to assure this same spouse, that the name has not always been appropriated to dogs?——But, in truth, a sensible woman will be aware that the mind, as well as the body, must sometimes sleep, in order to recruit itself; and her discernment can rarely fail to point out the proper seasons for indulgence. A learned man has much greater reason to apprehend the intrusion of his wife's folly upon his serious hours, than the introduction of her wisdom into his lighter moments.

4. Scholars have farther imagined that they would become less the objects of respect, should the women be put in possession of some of their own advantages. Independent of the illiberality of this idea, it will appear to be very unimportant, when we consider, that the respect

which is paid by ignorance to knowledge is little pleasing or satisfactory. "It is evident that praise from inferiors wants much of that high relish which ambitious men expect, or even that it disgusts. It is even uneasy and painful to a man to hear himself commended, though he may think it his due, by a person that is not qualified to judge *." A rational admiration would surely be preferable to a blind reverence. At the time when learning was scarcely to be found without the walls of a monastery, could the gratification of a sequestered student in the superstitious homage and absurd veneration of an unillumined populace, be compared with the exultation arising from the authentic voice of praise, and the extensive circle of approbation, with which modern merit is rewarded?——But, in reality, an ignorant woman is rarely disposed to admire that of which she does not understand the meaning, and cannot appreciate the worth. The man who could express his sentiments in half a dozen languages, commands no more of her attention than the coxcomb who could scarcely convey them in one. His attainments and his studies possess little merit in her eyes; and she would be ready to follow the example of Cassori's wife, who "destroyed his whole herbarium during his absence; scraping off the dried specimens for the sake of the paper on which they were pasted †:" or that of Peiresc's niece, who employed the epistles of his learned correspondents in lighting fires.

I believe that most of the objections usually alleged against female improvement may be reduced under one or other of these heads.

The remaining classes of opposers consist, 1. of ill-educated men; and, 2. Of the majority of the women. Those who compose the first class are rendered dangerous only by their numbers. Their opposition can occasion no surprise. It is their interest to support the dominion of that ignorance under which they have so long and so contentedly lived; and, like the princes in the *Happy Valley* of Abyssinia, they feel no inclination to "enlarge their own bounds," or to facilitate the extension of those of their companions. They believe that all things, and women among the rest, were expressly formed for their amusement; and they indignantly resent the proposal to render a female something more than a pretty toy. It would, indeed, be a pity to deprive our metropolitan loungers of a senseless statue to which they might pay their vows, or a pert nymph to whom they might whisper "something sublimer than thought:" or to debar a rural squire and his wife from the exquisite pleasure of respectively recounting the tricks of the fox and the feats of the hounds, or the method of drying simples, and the best way of preserving gooseberries. — The fear of such an event is, however, very groundless. Folly will never be annihilated. The high places of Baal will continue to stand, in defiance of reform. There will always be left a sufficient number of females who will not like a man the less for being unincumbered with brains. With *this variety* of the human genus our system does not pretend to interfere.

It is less easy to account for the opposition which is almost universally offered by the women themselves: unless we suppose that, like the Egyptians, they conceive those customs which are the oldest to be the best. Or is it that they deem their condition hopeless and irretrievable? In such a case, they but require some daring mind to lead the way, to bridge the chaos, to assert their rights, to prove that

Non obtusa adeo gestamus pectora Pœni.

Yet even such an enterprise would fail, and produce nothing but the glory of having attempted it, were

* Hartley.

† Dr. Smith's Introduction to Botany.

it undertaken without a spirit of unanimity, and a well-digested plan. There must be *sat rationis in armis*, or the utmost prowess would be unavailing.

After all, I am greatly inclined to believe, that with the men must originate the scheme of reformation; and that under their superintendance and protection alone, can it be efficaciously carried into execution. Theirs is the hand of power, and theirs the magic of influence. A contest with these is but a Sisyphean labour.

It is, however, in the power of every woman to contribute to her own improvement, more than is generally believed, "A resolute mind is omnipotent; difficulty is a stimulus and a triumph to a strong spirit." Were only the corners of time judiciously occupied, a very respectable share of information might be gained; yet few women, in the middle classes of society, would be necessitated to exert such indefatigable industry. But, alas! inclination is not at home. It is easier to hem a pocket-handkerchief than to study: "we have not time to read." It is less difficult to make a pudding than to compose: "we have not time to write." We have, however, time to eat, drink, sleep, dress, play, and talk nonsense. And thus is time abused, and life wasted in frivolous and unprofitable pursuits.

It now remains to state some of the many advantages that would attend a state of general illumination in the female world. And here, also, the discussion will be principally confined to those points and considerations which "come home to our business and bosoms."

It may first be remarked, that the men seem singularly unaware how much the cultivation of the female mind would multiply the number and heighten the relish of their best enjoyments. No man is insensible of the pleasures of society. Dr. Johnson (whom few people will suspect of too much urbanity) has said, "that it must be some very powerful motive which could drive back to solitude him who had once enjoyed them:" and that refinement gives to them their essential existence, will hardly be denied. For refinement and delicacy, female taste, even in untutored minds, has been constantly and universally distinguished; and since taste, as well as the faculties with which it is connected, may be submitted to cultivation and improvement, it is evident that our discourse might be purified by its delicacy, and exalted by its refinement, were they duly exercised on adequate subjects. The standard of polite conversation might thus be considerably raised; nor need we fear that it would lose in vigour what it might gain in elegance.

A custom which deserves some reprehension, prevails in the family of almost every literary character. I allude to the division that is invariably effected between the male and female parts of the company. A row of ladies on the one side of the room, and a row of gentlemen on the other, remind one of Mr. Barrow's account of a Cochin-Chinese entertainment, where "capon stares at capon, and every pig has its brother." Until the women be qualified to become intellectual aëronauts, politeness and good-humour demand that the men should abandon their balloons. A superior mode of female education would enable them to mix with mutual advantage; and would thus promote the growth of social and benevolent affections. I would, however, be understood to disapprove entirely of any display of female talent in large and promiscuous assemblies. Such a practice would be wholly destructive of that retiring modesty, and endearing diffidence, which shed a lustre over the most brilliant acquirements, and render even mediocrity interesting.

I would now ascend one step, and consider the present system in reference to that state, in which an

accurate observer of human life * has declared that friendship may rise higher than in any other.

One can hardly conceive the idea of a man of sensibility and education entering into the most intimate of all connections with a woman who is totally incapable of sustaining it in its real perfection. It will be readily allowed, that esteem of the person we marry is very essential to happiness; and it will be farther admitted, that this esteem must be founded upon the good qualities of its object. But if we demand a particular explanation of what is signified by these good qualities, they will be found to be for the most part mere relative terms, capable of various definitions and modifications, according to the various conceptions of those who employ them. One person will not unfrequently admire as the highest excellency, what another would consider a very mean and inferior attainment. Thus much, however, may be safely claimed: that we commonly affix the idea of goodness and value to those occupations in which we ourselves delight, and to those accomplishments in which we are supposed to excel. The inference needs not to be syllogistically drawn. A sensible man can never feel a true and just esteem for a woman who is entirely averse from all his pursuits, wholly unable to enter into his views and feelings, and quite indifferent to the objects which excite his warmest regard. "Idem velle et idem nolle," was an ancient definition of friendship; and although it has been thought to be imperfect, it is correct so far as it goes. Where then, in such an union, can be found that sympathy which is the electric fire of the soul? Where that communion of mind by which we resemble the spirits above? Where we cannot esteem, we cannot sympathize; and where we cannot sympathize, we soon cease to love. Friendship, in order to its preservation, demands not indeed that every tone of the heart should meet with its exactly corresponding tone, but it does demand a general unison. Many strings of different lengths and vibrations compose a chord; but they all agree to form one harmony.

To the women, the advantages proceeding from an improved system of education would be incalculable. Many of them are obliged to pass a considerable portion of their time either in solitude, or in idle amusements and conversation. They would then have no reason to consider solitude as synonimous with death. "Do not leave me alone," was once said to me by a fashionable woman, "or I shall die." They would then find retirement to be the mother of many pleasures; and would no longer give occasion to the ancient satirist's remark, "that as soon as a woman is left by herself, she begins to think of mischief." Then, too, we should no longer hear of our theatres being crowded with females, who submit to the violation of their delicacy in almost every scene of the representation, in order that time, the enemy of fashionable life, may be led to execution. Then would the roses of youth cease to be blanched by the midnight assembly, or its honour to be hazarded on the cast of a die.

In this connection, the influence of maternal example on the rising generation claims the serious attention of every man who is alive to some of the best and strongest feelings of our nature. The daughter of a dissipated mother will also, in all probability, be dissipated: the offspring of an ignorant woman must, of necessity, be ignorant. It seems very desirable that every mother should be capable of directing, and (as far as opportunity may allow) of superintending the education of her children. The sentiments (whatever they may be) with which the mind has been early and deeply imbued, will exert a considerable influence upon the affections and conduct of subsequent life; and although the common principles of

* Lord Kaimes.

our nature be immutable, they will yet receive much peculiarity of character from the discipline to which they have been subjected: as the root of a certain species of grass becomes bulbous in a wet, and fibrous in a dry ground.

It falls within the compass neither of my plan, nor of my ability, to point out the course of education propet to be pursued for female youth. I would just shortly observe, that it appears advisable it should be varied, according to the different degree of talent and turn of disposition apparent in the pupil. We act thus with our sons. One, in whom we discern the traces of superior genius, we direct to the higher order of intellectual attainments: another, who displays no extraordinary powers of mind, we destine to be conversant with the more active but less splendid employments of life. Thus the same family has contained the metaphysician and the poet, the official and the merchant. This adaptation of studies to individual character should, as far as possible, be practised among women.

With regard to the extent and general nature of female knowledge, although I am far from being of the same opinion with an ingenious female * of the present day, that women "have no business with any science but that which serves to improve and adorn conversation," I do not think it necessary that they should be taught to meditate on the quadrature of the circle, to settle the power of the Greek definitive article, to ascertain the identity of Shishak and Sesostris, to analyze the construction of an Hebrew word, or to quote Newton's Principia. Let their attention be guided to those studies which will tend to make them wise, but not assuming; useful, but not unamiable.

It only remains to offer one or two remarks upon the general ignorance which, in consequence of the present system, prevails among women in respect to religious, so far as it is connected with literary information. Christianity does not certainly require that every one should defend its authority; but it seems to require that every one should understand its principles. We are commanded to be able to give, not merely an *account*, but "*a reason* of the hope that is in us;" yet I may venture to assert, that, beyond the argument of experience, not one, in a large proportion of pious women, could advance any satisfactory reason for her belief. With a systematic view of religion, with the various kinds of evidence by which its divine origin may be authenticated, they are usually very much unacquainted; and may thus be almost said to believe they know not what, and to worship they know not why.

To conclude:—A general reformation (for a partial reformation would only increase the evil) in the education of women; a reformation which would depress to its real standard the value of merely fashionable accomplishments, and advance intellectual pursuits to their due dignity; a reformation which would generate an almost novel race of beings on the earth: such a reformation is "most devoutly to be wished," and, it is to be hoped, will, at some period or another, be most seriously attempted.

S. G.

* Mrs. Grant.

REVIEW OF THE REIGN OF GEORGE III.

No. VIII.

"In what way has the policy of Europe contributed either to the first establishment or to the present grandeur of the colonies of America? In one way, and in one way only, it has contributed a good deal. "Magna virum mater!" It bred and formed the men who were capable of achieving such great actions, and of laying the foundation of so great an empire: and there is no other quarter of the world of which the policy is capable of forming, or has ever actually and in fact formed such men. The colonies owe to the policy of Europe the education and great views of their active and enterprising

> founders; and some of the greatest and most important of them, so far as concerns their internal government, owe to it scarce any thing else."
>
> SMITH's Wealth of Nations, vol. ii. p. 400.

IT is now time to direct our attention towards America. We are entering indeed on a new world, which has grown into consideration within a single century, and is every hour increasing in importance. Before, therefore, I proceed to the history of the war, which ended in the separation of Great Britain from her trans-Atlantic colonies, it may be profitable and amusing to take a slight survey of the rise and growth of the several provinces which now constitute the American States.

These territories lie stretched between the 30th and 45th degrees of north latitude. They are bounded by Canada, New Brunswick, and Nova Scotia, on the north; and by the Floridas on the south. They are washed by the ocean on the east; and the western frontier, though not very accurately ascertained, does not extend beyond the line of the Apalachian mountains, and the lakes Erie and Ontario, which unite with the river St. Lawrence. They were divided, at the breaking out of the war with Great Britain, into thirteen states, or provinces.

The first Englishman who landed in North America, and from whom, according to the European fashion in these matters, we derive our title to half the continent, was Sebastian Cabot, who touched somewhere on the northern coast in 1497. The whole country was then called Newfoundland; and very little is certainly known about this adventure. Sir Walter Raleigh, near a century afterwards, planted a colony in Virginia; but it soon decayed. Men were at that time happy at home: colonies too were only valued for their gold: and the affairs of North America being in the hands of an exclusive company, called the Plymouth Council, they prospered accordingly.

The religious dissensions in England first peopled our empire in the west. In 1621, certain of the puritans, who had retired to Holland that they might enjoy spiritual freedom, but found themselves too much restrained, even in that asylum of liberty, agreed with the Plymouth Council for a tract of land lying about latitude 42, and afterwards called Massachusets. They here planted a colony nearly opposite to Cape Cod, which was named New Plymouth. As the differences in Great Britain increased, many of the party, who were or thought themselves oppressed, took refuge at the new settlement. Some noblemen too, and gentlemen of consideration, attached to the puritan opinions, obtained a part of a neighbouring territory, which they planted and called Connecticut.

These two settlements were the original germs which afterwards spread into the province of New England. The colonists had brought with them from Great Britain severe and restrictive habits, with great energy of character, which peculiarly qualified them to combat the distresses of their situation. But they had brought with them also the spirit of persecution, which was then common to all parties. The right of each sect to enforce by violence religious conformity, was perhaps the only truth in polemics which was universally admitted in principle and practice. Its mischievous consequences soon appeared in New England. For near half a century the colony was distracted by religious proscriptions, far more bitter and unrelenting than those which during the same period laid waste the mother country. A party of the new settlers, being torn by these divisions from the original stock, retired northwards, and peopled the tract of country afterwards called New Hampshire. Another small body, who had the audacity to maintain that civil compulsion ought not to be used in affairs of religion, found themselves obliged to retire towards the

south, and occupied that part of the coast which is now called Rhode Island. Others, guilty of using the Common Prayer, were allowed no rest in Ameria, and fled for refuge to Great Britain, which they had too hastily forsaken. The howls of Scylla threw them back upon Charybdis.—The crude and passionate laws (if the edicts of madmen deserve that honoured title) whichwere framed for the government of New England, consisted at first, in a great degree, of penal enactments of the bloodiest kind against Jesuits, Quakers, and Anabaptists; with severe privative provisions against all, descripts and non-descripts, who should refuse or neglect to communicate with the established church. These laws were rigorously enforced. The different sectarians were whipped, imprisoned, banished, or hanged, according to their several degrees of contumacy; and men who had fled from a common persecution, who were surrounded by common dangers, and who should have been held together by a common interest, could find no occupation or amusement so agreeable as fighting, with the phrensy of inquisitors, about every disputed point in faith and discipline, whether substantial or formal, sense or nonsense.

I have shewn this evil spirit of bigotry as it was, from no desire to lower the reputation of those pious persons, who from conscientious motives quitted their country that they might enjoy the unrestrained exercise of their religion. Far less is it my wish to represent the points of difference in theology as generally unimportant. But these incidents supply us with lessons of practical wisdom which it is highly important to inculcate. History has been sublimely called, philosophy teaching by examples; and nothing should be held back which can furnish us with the materials for acquiring a greater knowledge of others and of ourselves. The truth is, the men who sought a refuge in exile from the intolerance of Laud, were, though they little suspected it, in the main features of character, very like their persecutor. Upon some small external particulars they differed; but, like him, they were actuated by a violent zeal for the form of Christianity which they had embraced, and persuaded that soundness of understanding and honesty of heart could be found in no other school. Like him, they were exceedingly ignorant of human nature; they had studied its principles neither in themselves nor their fellow-creatures. They had never sufficiently considered the weakness of human reason; how often we conclude erroneously with all the facts before us; how still more frequently we omit, from precipitation, some necessary particulars in the premises. They were not accustomed, therefore, to distrust themselves; and feeling that too much earnestness cannot be engaged in the support of truth, they embarked their passions very ardently and very rashly in whatever opinions they embraced. Not suspecting the correctness of their judgments, they could not be expected to see the real benefits of moderation. Had they felt a just diffidence of the first, they would have perceived the constant propriety of the latter. Still less did they dream that men may dispute violently, while there is but little substantial difference; that what are *called* a man's principles, generally are only those few points which he holds controversially; that his character and principles therefore may be very greatly at variance; that very solid piety may in consequence flourish in a hostile communion, and sometimes even in the midst of error and absurdity; that a coalition between many vehement partizans of adverse interests might easily be effected, by only a reasonable abatement of effervescence, with a slight infusion of mutual candour and liberality; and that an issue so restrictive of evil and productive of good, which may be purchased by the sacrifice, not of principles but of passions, ought to be ar-

dently pursued by every servant of the meek and humble Jesus. All these things, I say, the pious founders of New England, like their pious persecutors in Europe, were quite ignorant of. Their ignorance was pardonable; but if, after the instructive experience of two centuries, we tread in their steps, what will be our excuse?

These religious distractions were at last composed by the authoritative interference of the British government, in the year 1661. About thirty years afterwards, an epidemical madness broke out, of a different and very singular description. It was called the witchcraft delusion, and (except in the popish plot in Charles the Second's time) is I believe without a parallel in history.—A foolish man, residing at a town called Salem, had two daughters who were subject to fits. He chose to fancy their convulsions occasioned by magic, and procured an Indian servant to be imprisoned. The fame of this discovery spread. Suspicions began to steal abroad, and three persons of unexceptionable character were soon afterwards tried and executed for witchcraft. Sixteen others soon followed; and such was the heated and ferocious state of popular passions in the colony, that the poison circulated with tremendous velocity. Persons of every age, sex, and rank, were arraigned and murdered. The prisons were crowded; new canons of proof, called "spectral evidence," destructive of all sound judgment of probabilities, were introduced. The magistrates fanned the flame. The forms of justice only gave it strength and direction. Malice and revenge were let loose to prowl at pleasure in every quarter; and after great numbers of the lower and middling classes had suffered, the storm was directed against the superiors of the colony. Here, however, it met with a temporary check; and having thus been stopped for a moment, it subsided even more suddenly than it had risen. Men awoke from their dream of horror, and were ashamed at the convulsive motions into which they had been thrown. The Quakers took this occasion to mortify their enemies, by treating the delusion as a judgment on their persecutors, in whose behalf they proclaimed a public fast.

With this last fever fanaticism and folly appear to have exhausted themselves, and the colonists from that time employed themselves in more useful and innocent pursuits.

The province of New England lies between the 41st and 45th degrees of latitude. It is about 300 miles in length; and at the breaking out of the American war was cultivated, on an average, about 60 miles into the interior. The claim of territory is much more extensive. The climate has been improved by clearing the lands, but is still much colder in winter and much hotter in summer than European countries lying under the same latitude*. The soil is various, but best as you approach southwards, where there is abundance of excellent pasture and meadow. Corn does not flourish; but maize, which is the common food of the country, grows abundantly. A considerable quantity of flax is also produced in this colony. They have a great number of sheep, but the wool is decidedly inferior to our own.

The people of this province, at the breaking out of the war, principally consisted of a substantial yeomanry. There were also some gentlemen of considerable landed estates. The law of inheritance was gavelkind, which preserved an equality among the landholders, who were very free, bold, and of a high republican spirit. The proportions of the population of the four provinces (including a few blacks and domesticated Indians) were as follows:

* It must always be recollected that I speak of New England such as it *was forty years ago*, though, to avoid confusion and repetition, I frequently use the present tense.

Massachusets, 200,000; Connecticut, 100,000; Rhode Island, 30,000; New Hampshire, 24,000. Massachusets was always considered as the leading government. The original charters had given to these four states, which were confederated among themselves, nearly independent authority; but Massachusets was deprived of her freedom by a judgment in Charles the Second's time, and received a new charter at the Revolution, by which the appointment of the governor, lieutenant-governor, and the chief officers in the law, revenue, and militia, was reserved to the crown. New Hampshire was nearly in the same situation; but Connecticut and Rhode Island, by a timely submission, retained their old privileges.

New England was always the most flourishing of our North-American colonies. Though the climate was somewhat ungenial, and the soil much less fertile than the rich plains of the south, the spirit and energy of its inhabitants amply supplied these deficiencies. It would be tedious to descend into details, but we are told that the face of the country, at the period I am describing, was almost or quite as rich and populous as the finest parts of our island. The quantity and variety of the commodities, both raw and partially manufactured, which were annually exported, indicate a very thriving community. They consisted principally of masts and yards, pitch, tar, and turpentine, staves, lumber, boards, all sorts of provisions, beef, pork, butter, and cheese, Indian corn, and pease, cider, apples, hemp, and flax, cod-fish, and spirits. Their peltry trade never was considerable. Among their internal manufactures were wool, linen, and hats. Other articles were principally supplied from this country. The business of ship-building was also carried forward at Boston to some extent. This is the capital of the province. It is situated on the coast of Massachusets, very conveniently for trade, enjoys a very commodious harbour and pier, is well built, rich, populous, and busy.

The three colonies which adjoin New England on the south, are New York, New Jersey, and Pennsylvania. The whole of this territory, now subdivided, was formerly occupied by the Dutch; but was conquered from them in the reign of Charles II., and ceded in exchange for Surinam at the peace of Breda, 1667. New York, which lies to the north-east, runs up about two hundred miles inland, but is in no part more than forty or fifty miles wide, and contracts considerably as it approaches the ocean. New Jersey stretches along the coast from the southern part of New York to the north of the Delaware, which river divides it from Pennsylvania: it is about 150 miles in length, and 50 in breadth. Pennsylvania is spread to the south of New York, flanking New Jersey on the west. It is almost entirely an inland country, as it communicates with the sea only at the point where the Delaware disembogues itself.

The climate and soil of these three provinces is for the most part similar. The land near the sea is in general flat and marshy; at a considerable distance from the sea it swells into little hills, and then into great even ridges of mountains, which hold their course north-east and south-west. The soil is fruitful; grain of all kinds is produced in abundance, and there is plenty of cattle, horses, and poultry. The forests abound in excellent timber, and several valuable mines have been discovered. These provinces are exceedingly well watered; but it is a curious natural phenomenon, though of very easy solution, that as the forests have been cleared the brooks are perceived to disappear, and even large rivers grow distinguishably shallower. The articles which these provinces used to export, were principally of the same description with New England; ex-

cept that the timber of the northern colony was found better fitted for shipping, and that of the southern for staves.

The principal river in New York is the Hudson, a noble stream, which is navigable for above 200 miles. The tide flows 150. The chief city bears the name of the province. It is a handsome and flourishing town, with an excellent harbour; but does not appear, at the time to which this narrative refers, to have commanded quite half the foreign commerce of Boston. Its popularity was calculated at about 12,000, and that of the province at about 100,000. It was with our colonists of New York, at Albany, an interior town upon the Hudson, that the Iroquois, our best allies among the Indian nations, carried on their commercial and political communications.

The only town of any note in New Jersey, is Perth Amboy. It is well situated for trade; but was of no great note at the time of which we are speaking. The province had been kept in a feeble state by the disputes which long subsisted between the people and the proprietors; for this was originally a proprietary government. It appears also to have been depressed by the flourishing trade of New York and Pennsylvania, as large capitalists generally drive the small ones out of the market.

The history of William Penn, the founder of Pennsylvania, is well known; yet his virtues were of so rare a kind that they can hardly be repeated too frequently. "As a divine and moral writer" (says Mr. Burke, who had read every thing), "he is not of the first rank. But as a legislator, and founder of a commonwealth, he may rival the most celebrated worthies of ancient or modern story." Having some hereditary claims on the British government, he was offered a large tract of land in America, which he accepted; and, in 1681, set sail to take possession of his new government. Hither he invited all who were disposed to come; and particularly the Quakers, to whose sect he belonged. Instead of driving the native Indians from their possessions, according to the fashion of most Europeans, or cheating them into a treaty, which was the cunning of a few, he made a fair contract for the purchase of the soil he wished to occupy; affording, perhaps, the first example of an European dealing with Americans upon principles of equity. Though by the grant from the crown both the land and sovereignty were entirely vested in himself, Penn, who consulted only the well-being of his colony, made a noble donation of privileges to his subjects, by a charter which established the most perfect freedom both in religion and civil polity. All offices of honour and emolument were laid open to all. His colony, therefore, soon was crowded with inhabitants; and Penn himself lived to see it growing rapidly in wealth, free and happy. But, alas! what is human prosperity! Penn, who had established a colony destined to last for ages, and to raise in its swelling grandeur and prosperity a rich monument to the glory of its founder, was reduced to poverty by his generous advances towards the settlement of the infant state, and died in the Fleet prison!

Philadelphia is the principal town of this province. It stands on the Delaware, is built on a noble plan, and enjoys great facilities for commerce. The most pleasing and amusing circumstance in this province, was the astonishing variety of religious sects which the toleration there established had crowded together, and the perfect harmony which prevailed. Among these, were a German society called the Dunkers. These religionists reside, for the most part, in a small settlement, which they quaintly term Euphrata, about fifty miles from the capital. There they live in retirement and abstraction; spending their time in contemplation and labour, prayer and sleep. Without any formal vow of celibacy,

the men and women who belong to this sect are allowed no intercourse with each other, even by marriage. They have separate habitations, and distinct governments; nor do they meet together even at their devotion. They appear to be very bad divines, but harmless enough as members of society.

The abbé Reynal gives a curious account of the style in which marriages were celebrated in this colony: "There is hardly an unmarried person to be met with in the whole country. Whenever two lovers meet, they go off together on horseback; the man gets behind his mistress, and in this situation they present themselves before the magistrate; where the girl declares she has run away with her lover, and that they are come to be married. So solemn an avowal cannot be rejected, nor has any person a right to give them molestation." I have no doubt these were very pleasant rides; and (except that the lady seems to have acted rather too lively a part) the fashion may not be amiss for a young colony: but in older and more civilised states, it is perhaps as well that the boys should mind their books, and the girls their Italian and music. Yet it may be reasonably doubted, whether the restraints on marriages in such countries, with the vices or misery that attend them, are not a full set-off against all the privations, of a different description, which must be endured in a new settlement. Reynal notes also one other phenomenon in this state. There were about 30,000 negroes, and 150,000 whites; but "the subjection of the negroes had not corrupted the morals of their masters." I leave this problem in politics and *humanity* to be solved by the masters of those sciences. In 1766, Philadelphia contained about 13,000 inhabitants, according to Mr. Burke; according to the abbé Reynal, about 20,000. The population of the province was estimated at 250,000.

CRITO.

To the Editor of the Christian Observer.

KNOWING that the respectable and pious author of "The English Spelling-Book," is prevented by a severe illness from attending to, or even reading, the remarks of an "Abecedarian" in the last number but one of the Christian Observer, I am induced to reply to the observations of this writer, which I hope are well meant; though the taking no notice of some reading lessons in the spelling-book, which might, if they had been attended to, have prevented his remarks, indicates at the best a very superficial attention to the work which he is accusing. I shall not argue on the propriety of using exactly the words of the Bible in an introduction to reading; but I conceive every one who reads the following quotations from a book, the author of which is represented as having "banished every scriptural expression, and supplied the place with tales about cats and dogs," will be surprised at the charge of its accuser.

Page 100, 1st edition. Part of the description of the good boy. "When he lies down at night, he tries to remember all he has been doing and learning in the day. If he has done wrong he is sorry, and hopes he shall do so no more; and that God, who is so good, will love and bless him. He loves to pray to God, and to hear and read about him."

Page 154. "Our parents are very good to us, but God is better than our parents, and he has done more for us. He gave us our parents, and every thing we have. He is not a man; he is wiser and better than any man ever was, or ever can be."

"He has made us more excellent than the beasts, for he has given us a soul. It is our soul that knows God, and that he is good, and wise, and powerful."

Page 155. "We must love God. Good people love him more than they love any thing, or any person in the world."

"We must pray to God; that is, we must tell him that we know he is very good, and worthy to be loved; that we hope he will forgive us when we do wrong, put good thoughts into our minds, and help us to be better and better; and that he will bless us, and our parents, and all our kind friends, and give us every good thing that is proper for us."

Page 157. "We must love to read the Bible. It is the most excellent and beautiful of all books. God himself commanded good men to write it. There we read of good men who loved God, and whom he loved and blessed; of Abraham, and Isaac, and Joseph, and Moses, and Samuel, and David."

"There too we read of Christ, who was so good, and has done so much for us. He never did harm to any body; he never did any thing that was wrong. He was gentle and patient when he was troubled, and when he was ill-used; he was kind to all persons, even to those who were unkind to him; and when wicked men were just going to kill him, he prayed to God to forgive them."

I might easily enlarge the number of quotations; but I apprehend it would be superfluous. If the reader desires further satisfaction, let him peruse this excellent little book, and particularly chap. 10, on the "duties of children;" containing above sixteen pages of moral and religious instruction, much better adapted to the capacities of children, I believe it will be almost universally allowed, than the language of Dilworth and Fenning.

If I were disposed to act as illiberally as our "Abecedarian" has done, I might compare the passages which I have quoted with some of the fables of Dilworth's spelling-book, in which animals, if not cats and dogs, occupy as much space as in that of Murray. Thus a contrast might be formed at least as unfavourable to the former, as that which has been drawn against the latter. But I will not retaliate. I will take the very passage which he himself has brought to shew the superiority of Dilworth, and I will leave it to "any truly Christian reader" to determine to which the preference is due; only premising, that even Dilworth's expressions are not those of the Bible, at least not of our translation of it. "No man may put off the law of God. The way of God is no ill way. My joy is in God all the day. A bad man is a foe to God."

But this writer is not content with depreciating the merits of Lindley Murray; he must, a-la-mode on the subject of education, have a slap at the Quakers. After some other ungenerous insinuations, he says, "I fancy I can see marks of Mr. Murray's religious attachments, both in his spelling-book and his grammar." I am, however, of opinion, that neither of these books contains a sentiment or expression peculiar to that society, or which other religious societies would not make use of. I have, indeed, every reason to believe, that the author made it a point, that in his grammar, and other publications of that nature, not a sentiment should appear that was peculiar to that society of which he is an honourable member. Not that he is ashamed of his religious profession; but designing his works for general use and acceptance, it was necessary to adapt them to this object, whilst it could be done without the sacrifice of principle.

I can cordially unite with what charity leads me to hope is the design of the writer to whom I am replying; viz. to promote the conveying of religious instruction in the early school books of children. This I know is also the sentiment of my friend whom I am vindicating: and in the book now under consideration, he has, in conveying literary instruction, united useful information with humane sentiments, and with moral and religious admonitions, in a manner which has hitherto been unparalleled, in the opinion of our

periodical critics *, and of many persons highly distinguished for religion and learning, both of the established church, and of dissenters of various denominations. Perhaps no person has more completely accomplished the object alluded to in this line of a Latin poet,

Omne tulit punctum qui miscuit utile dulci.

H. T.

To the Editor of the Christian Observer.

The Christian Observer has lately been graced with some poetry. If the following imitation of the 128th Psalm is worth your acceptance, it is at your service.

X.

PSALM CXXVIII. IMITATED.

How blest the man by wisdom led,
Whose feet the paths of virtue tread!
His field no stranger hand shall spoil,
But plenty crown the master's toil.
Oh! happy thou, the child of Heav'n;
To thee a parent's cares are giv'n:
Within the arms of love, shall rest
The partner of thy faithful breast;
As the tall vine with beauty crown'd
Mantles the branching elm around.
Fair as the olive's tend'rest bloom,
Thy children to their sire shall come,
With smiles to bless his festive ease,
The pledges of domestic peace.
Lo! such the joys ordain'd to cheer
The pilgrimage of virtue here.
As through the wilds of life you stray,
The smile of Heav'n shall glad the way;
A friend, a father for thy guide;
Thy children's children by thy side;
While all around, within, above,
Is peace, and harmony, and love.

* See the concurrent remarks of ten different reviewers at the end of the sixth edition of the spelling-book.

REVIEW OF NEW PUBLICATIONS.

INGRAM *on the increase of Methodism, and on Evangelical Preaching, &c.*

(*Continued from p.* 100.)

IN our last number we treated of the general subject of Calvinism, and adverted to some of the mistakes of Mr. Ingram, as well as of many others, on that topic. We shall devote the present paper chiefly to the object of pointing out some important omissions of this writer, in his chapter "on the causes of the popularity of evangelical preaching;" and we shall combine our suggestions with occasional animadversions on his work. In doing this we shall principally occupy ourselves in specifying and explaining some of those doctrines which currently bear the name of evangelical.

"The Calvinistic opinions" (says our author) "have generally been the most readily received by the less enlightened part of mankind. The favouritism, which Calvinism involves, naturally inspires the sincere preacher with an anxious desire to make converts to his opinions; by which the mind is often insensibly biassed to pursue means of gaining popularity, that are not all equally liberal and ingenuous *. At the same time, it is highly flattering to a common mind to be persuaded, that by adopting the *manners* and *opinions* of a particular sect, or class, of Christians, it ensures an easy pardon of all past offences, and is at once advanced in the estimation of heaven above the rich, the great, and the learned in this world, that are not yet *awakened*, or persuaded to adopt the same principles of sentiment and conduct. An unenlightened mind also, as incapable of tracing out the wonderful concatenation of causes and effects by which the universe is

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"* The more natural and genuine result of Calvinism would, probably, be a species of apathy and remissness. But there is so much inconsistence in the opinions of most professed Calvinists, that there are very few who maintain the several conclusions in their full extent, that unavoidably flow from the Calvinistic principles."

governed, is prepared to admit of that immediate and personal interposition of the divine Power, which accords with Calvinistic principles, or is generally presupposed by Calvinistic and Evangelical preachers." App. pp. 25, 26.

The intelligent reader will perceive that Mr. Ingram here in some degree misconceives the doctrine of the Calvinists, and a little confounds evangelical with Calvinistic sentiments. To be awakened or converted to a new set of "*manners and opinions,*" or, as ought rather to be said, to a *new faith and practice,* is not a Calvinistic; it is an evangelical or Christian sentiment. It is one which the methodists (we mean the followers of Mr. Wesley, who are generally Arminians) hold quite as strongly as the Calvinists. And we are reminded by this observation of one capital omission in this part of the work of Mr. Ingram, and of a leading error of the general body of opponents to the evangelical world. It has been the fashion to characterize the evangelical party chiefly as Calvinists; but the doctrine by which they are distinguished much more generally and strikingly than perhaps by any other—a doctrine therefore which Mr. Ingram would have done well to have separately treated among "his causes of the popularity of evangelical preaching"—is, if we mistake not, that of conversion, or regeneration. Most of our churchmen, if they speak of conversion, mean only conversion from infidelity to the general acknowledgment of the truth of the Gospel, or perhaps from popery to protestantism; and if they make mention of regeneration, they represent it as consisting in a secret, spiritual, and somewhat mystical change, which takes place on the unconscious child in baptism; a few words in our baptismal service serving, as they think, and perhaps not without reason, a little to favour this representation. Not a few of them either exclude the words conversion and regeneration from their vocabulary, or are extremely sparing of such expressions. They prefer the use of the term repentance: but the repentance of which they speak is interpreted by the body of their hearers to be something very slight and transient. It is construed to mean regret on account of some few specific acts which have been wrong, or a sorrow which may be supposed to have sufficiently manifested itself by consenting to the confession in the church service while it was read. It is not habitual contrition on account of corruption, which the penitent now perceives to have prevaded the heart and life. The amendment of conduct also, which many persons of this class labour to enforce, seems to consist chiefly in the renunciation of gross sins, and in a due observance of the public ordinances of the church. They represent man as in a safe and good state, unless and until he by some course of immorality forfeits his title to the Christian hope; and though they treat of sins as acts which provoke God and bring guilt on the perpetrator, they seldom speak of them as indicative of an unpardoned and generally unsanctified state. Those called evangelical preachers, on the other hand, are accustomed to speak of man, even though born in a Christian country, as finding himself in an unchristian state, and as subject to condemnation, until that happy time arrives when he begins to believe the Gospel with his whole heart, feels the force of the doctrines which it reveals, and accepts with deep repentance and humility the pardon which it proffers. They speak of vices and of virtues chiefly as evidences of a *state* of sin and a *state* of grace; not as items which contribute a little to swell this or that side of the general account. Now this mode of treating subjects remarkably interests the people. The interest is not produced principally by the doctrine of election—a doctrine rarely touched upon by much the larger part of the evangelical preachers; but rather by the continual recurrence of that awful question,

which the hearer is taught to put to his own heart, "Am I or am I not in a state of salvation?" This, we suspect, is one chief secret of the whole matter. The doctrine of election interests, and partly through the same cause which gives an interest to the doctrine of conversion: it serves to divide mankind into two classes: it calls up the main question, namely, whether I am bound to heaven or hell; whether I am dwelling in the "light of God's countenance," or am under his curse; whether all things are "working together for my good," or whether I am "treasuring up wrath against the day of wrath;" whether I am hereafter to be joined to the society of saints and angels, or am destined to dwell with evil spirits, and to be consigned to that "worm which never dieth, and to that fire which never shall be quenched." The preachers of election may present an erroneous or inadequate test by which to judge on this interesting point, and so also may many preachers of conversion. Every mode of preaching, however, which, to repeat our former expression, *calls up this main question*, is likely to interest the heart. We beg not to be understood as having been engaged in pleading for precisely that doctrine of conversion of which we have spoken, nor as representing the degree of agitation produced as constituting the measure of religious good which is done. We have been treating of the "causes of the *popularity* of evangelical preaching," or, in other words, of the causes of that interest which it excites; and it remains to inquire how far the course which we have thus briefly, and we fear but imperfectly described, is conformable to Scripture and to truth.

That a great proportion of the preachers of our church, especially of those who are the most opposed to the persons who obtain the name of evangelical, do not sufficiently divide their hearers into the two classes of converted and unconverted, saints and sinners, believers and unbelievers, is a point on which we have no doubt. We are also persuaded that a considerable portion of those who bear the name of evangelical, are far from carrying their practice in this respect to an unscriptural or inconvenient length. Nevertheless, we think that due delicacy and caution are not always observed; and that, by not a few of the evangelical party, sufficient allowance is not made for the difference between present circumstances and the circumstances of the first ages of the church, in these as well as in some other points. When Christ and his apostles went forth, they preached to the degenerate Jew and to the ignorant and vicious heathen, and to both they announced a new faith, the Spirit of God working with them both by signs and wonders, and by its efficacious influence on the heart. The divine influence might be expected to be then somewhat more sudden and more striking in its effects, than in the age into which we are cast; for God doubtless adapts the economy of his grace to the situation of man; causing that effect, for example, more silently to follow at one period from the course of religious education as one of his means of grace, which at another was more largely and signally produced by the public preaching of the word. The phraseology of Scripture may therefore admit of some qualification, when it is applied to modern times, though the greatest care undoubtedly must be taken, lest, by allowing some small variations of speech, we abate any thing from the *substance* of the religion which is to be taught. The expressions of being "born again," being "born of the Spirit," becoming "a new creature in Christ Jesus," being "regenerate, and made children of God by adoption and grace," have happily been introduced into some of the services of the English church, and therefore there is little danger of their being totally rejected and disclaimed by the body of her ministers.

What sense ought to be affixed to them, and in what degree the sentiments which they convey ought to be made prominent in sermons, is, however, a matter of much dispute. We incline to think, that in the days in which our religion was reformed, and the settlement of our church service was effected, expressions of this kind carried that sense which it were to be wished that they might continue to convey, and obtained that measure of currency which would now be generally expedient. These terms have in our times become too nearly exploded by one body, and have been too much the watch-word of another. To be *converted*, was an expression which Mr. Whitfield and Mr. Wesley, when they went forth, had for ever in their mouths. Terms of this kind have been frequently made to stand for a conversion to those feelings and opinions which characterise, not so much Christians in general, as some particular sect; and they have been so little explained in some quarters, that many, by whom the words are approved, know very imperfectly what is the thing meant. A full delineation of the character of the converted man, has been wanting. The necessity of conversion, and the divine power exerted in it, have been urged; the doctrine has been defended against gainsayers; and texts have been multiplied in proof of its truth; but the hearer, as we fear, has too often gone away, mistaking his own belief in conversion, for conversion itself. It has not been sufficiently considered, that to explain at large what is meant by the change in question is one of the best modes of communicating to reasonable minds full proof of the doctrine. On this, as well as on other religious subjects, there have prevailed much extravagance and bad taste: and thus a doctrine the most Scriptural as well as important has assumed the character of being fanatical; and they who have endeavoured to revive the true knowledge of it have had to encounter no inconsiderable share of reproach.

This doctrine received, both from Mr. Whitfield and Mr. Wesley, the current appellation of the *new birth*; an expression which our polite and philosophic world would probably account to the full as strange as Nicodemus deemed a similar expression, when it was used by our Lord. The saying of Christ was admirably adapted to the occasion. It had reference to a prevailing error of the Jews--namely, the error of imagining that to be born of Abraham constituted a true child of God. Christ therefore says, "except a man be born *again* [the term *again* is here emphatical], he cannot enter into the kingdom of heaven." "How can a man be born a second time, when he is old?" replies the Jew. He is then informed, that "except a man be born of water and of the Spirit, he cannot enter into the kingdom of heaven:" that is to say, except a man receive that spiritual and inward purification of which baptismal water is the type, and which it is the office of the divine Spirit to impart, he cannot be a member of my kingdom. In this admirable manner did our Saviour convey to Nicodemus a striking truth, which is through him extended to all generations. Both Mr. Whitfield and Mr. Wesley have, as it may be feared, brought the great doctrine in question into some degree of disrepute, while they have most zealously asserted it. By a strange amplification of the metaphor, they have spoken of *the pangs of the new birth*, &c. The following passage from the elegant pen of Mr. Addison forms a striking contrast to the coarse style of these reformers.—

"In the times we are now surveying (meaning the earlier days of Christianity), the Christian religion shewed its full force and efficacy on the minds of men, and by many examples demonstrated what great and generous souls it was ca-

pable of producing. It exalted and refined its proselytes to a very high degree of perfection, and set them far above the pleasures, and even the pains, of this life. It strengthened the infirmity and broke the fierceness of human nature. It lifted up the minds of the ignorant to the knowledge and worship of Him that made them; and inspired the vicious with a rational devotion, a strict purity of heart, and an unbounded love to their fellow-creatures. In proportion as it spread through the world, it seemed to change mankind into another species of beings. No sooner was a convert initiated into it, but, *by an easy figure*, he became *a new man*, and both acted and looked upon himself as one *regenerated* and born a second time into another state of existence."

Another circumstance ought here to be stated: it should be considered, that however clearly Scripture may affirm, or imply, that all mankind are divisible into two classes, and that there is no middle state into which any of them shall hereafter pass—certainly a most awful consideration—it nevertheless countenances the supposition that there may be many doubtful characters; and these now constitute a very numerous class. In the days of the apostles, the spiritual state of men was more easily ascertained than it is at present; for there was then comparatively little temptation to be a false professor of the faith. On the one side, the sinners were more flagrant; and on the other, there was more purity among the saints. We find, therefore, that the appellations of the "wicked" and the "unjust" were then employed generally to designate the unchristian or unbelieving world; but surely the same expressions are not now equally characteristic of all those of whom it may be said that they are not *decidedly religious* characters. We have among us many men, who, participating in that general improvement of manners which Christianity has produced, and placed in circumstances favourable to moral practice, maintain considerable exemplariness of conduct, and yet are manifestly strangers to the principles of the Gospel. We see numerous persons, on the other hand, who profess the doctrines of our religion, seem to understand them accurately, and shew a certain zeal in the cause, and yet fall below many of their less orthodox neighbours in respect to some great branches of practice. To assert and re-assert the doctrine of conversion, or indeed any other doctrine, without giving a detailed explanation of its nature and practical consequences, may be the means of fortifying the error of the last-mentioned persons (and they are not few in number), as well as of too much discountenancing many individuals, who, having been trained in a school in which they have heard little mention made of conversion, and having possibly been struck by the inconsistency of some whom they have heard numbered among the *converted*, have been prejudiced against the doctrine, and yet have experienced that true conversion of the heart of which a thoroughly religious life is the best evidence. We offer these remarks in order to shew to what length we are willing to go in company with Mr. Ingram. We fear that we differ from him far more than we agree with him: for we see too little acknowledgment of the corruption of our nature, and too little trace of *any* doctrine of conversion or regeneration, in the work before us. He attacks the abuse of many doctrines; and the abuse, as we think, exists; but he is much too silent as to their use.

We proceed to another important topic; and we shall again connect our remarks upon it with an observation of Mr. Ingram.

"The evangelical divines," says he, "by holding forth Jesus Christ continually before the view, considered as actuated by partial favour and other feelings, if not also imperfections, which make a part of the human character, encourage a species of

anthropomorphism; and their followers are disposed to worship him with the same degree of servile adulation with which they would pay court to an earthly superior. Thus is the evangelical or Calvinistic system accommodated to the gross conception of ignorant minds, or those whose information is very limited." Ap. p. 26.

The term *anthropomorphism* means, as we conceive, that degradation of the Deity which consists in likening him to mere man; and it therefore involves no less a sin than that of worshiping the creature instead of the Creator. The expression, however, may be employed to discredit the religion of those who exercise a warm religious affection towards Jesus Christ. We do not wish to insinuate that it is intended to be turned to this purpose by Mr. Ingram: we only say that it is extremely liable to such misconstruction, and that he has furnished us with a very fair opportunity of entering into the general subject.

The Scriptures speak of our blessed Saviour sometimes in language which exalts our conception of him to the highest pitch, by its mysteriousness and magnificence; and sometimes in terms which seem to our dark and feeble minds most clearly to imply complete divinity itself. The prophet announces him to be "Emanuel, or God with us"—to be "Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace." An evangelist opens his Gospel by declaring that "In the beginning was the Word, and the Word was with God, and the Word was God." Christ affirms of himself, "Before Abraham was I am"—"He that hath seen me, hath seen the Father"—"I and the Father are one." An apostle, adopting very similar language, represents him as "the brightness of his Father's glory, and the express image of his person"—"In him dwelleth all the fulness of the Godhead bodily." He is denominated in the Revelations "the Alpha and Omega, the first and the last; who liveth, and was dead, and is alive for evermore; and hath the keys of death and of hell."

We are of opinion that, in treating of this sublime subject, it is in general expedient to abide by the terms of Scripture itself. As, under the Jewish economy, he who built an altar to the Lord was taught to forbear from lifting up his tool upon it, lest he should pollute it; so we, who live under the Christian dispensation, should abstain from endeavouring to improve, by any human skill, the revealed truths which we have received, and especially those truths which relate to a subject so mysterious as the nature of Jesus Christ. It is not by those who employ the most theological industry in polishing and perfecting, and adapting to modern use, these divine mysteries, but by those who prefer the rude and unfinished stone out of the rock, that God, as we are persuaded, is now most acceptably worshipped.

Still following, therefore, the Holy Scriptures, as our unerring guide, let us next briefly touch on the humanity of Christ; a doctrine which, on account of its being no subject of controversy, has perhaps been too little dwelt upon in the modern church. The same Scriptures which declare the divinity and transcendent dignity of Christ, speak also of his human nature. He is termed "God manifest in the flesh." "He who was in the form of God, and thought it not robbery to be equal with God," is affirmed to have "made himself of no reputation, and to have taken upon him the form of a servant, and to have become obedient unto death." We are said to "have an high priest who can be touched with the feeling of our infirmities, and was in all points tempted like as we are, yet without sin." In short, he bears the appellation of "the Son of Man" as frequently as of "the Son of God." The sincere believer is naturally led by these expressions to take a somewhat familiar view of the great

author and finisher of his faith; and he must be content to incur the charge of *anthropomorphism* from those who incline to the Socinian, or even the Arian faith. When Christ appeared on the earth, he was carried in the arms as an infant; he gradually increased in stature; he ate, he drank, he slept; he was weary, he rejoiced in spirit, he wept; he discoursed with his apostles as a man converses with his fellows; the beloved John leaned on his breast; and an affection subsisted between him and his disciples, not unlike to that which men bear to one another. But though there were many symptoms of this human friendship and familiarity of the disciples of Christ towards their master, and though the affecting remembrance of the earthly friend remained with them even after his resurrection; a new cast was given to their affections, when that period arrived, in which they had to contemplate him as having now ascended "to his Father and their Father, to his God and their God." The Scriptures intimate this new spirituality of their minds: "Yea, though we have known Christ after the flesh, yet henceforth know we him no more." Still, however, they describe the religious feeling as warm and glowing, and as far from being abated by the absence of Christ from the earth: "Whom having *not seen*, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." Indeed, when Christ ascended, the Comforter was more freely given, whose very office is said to be to testify of him.

These observations deserve to be taken into consideration, while we are inquiring what are to be those regards towards Jesus Christ, which a partaker of the same grace with the apostles, an heir of the same promises, and a believer in the same Lord, should encourage himself to entertain in these later ages of the world. Our affections, though warm on the one hand, should undoubtedly be chastized on the other; and the minister of Christ who guards against their abuse, should frequently endeavour to call them forth. We regret that Mr. Ingram, in exercising, on the present occasion, his proper office as a censor, has not likewise asserted the importance of maintaining a feeling of pious gratitude and affection both to God and to our Redeemer. The evangelical teachers are not generally negligent in this particular; and this is one part of their praise. Some of them, undoubtedly, have trespassed on the side of too much familiarity in speaking of our Saviour; an error which it is the object of the preceding observations to repress. In the present critical and exact age, it is peculiarly important not to apply a mean and unworthy phraseology to the great head of the Christian church. We do not conceive, however, that many of them err exactly in the manner which Mr. Ingram supposes. "The partial favour," which he considers the Calvinistic part of them as ascribing to Jesus Christ, is far from resembling "the weak partialities of men towards each other." These partialities of men are exercised in consequence of some supposed excellency in the favoured individual; but when the Calvinists speak of the favour of Christ, they professedly exclude every idea of merit: they mean to affirm, that God elects in Christ, for reasons unknown to man, though perfectly consistent with his own moral perfections, those whom he will; and that he imparts to those persons grace to *become* holy, though he does not elect them *on account* of their own antecedent, or even of their own subsequent and foreseen holiness. There seems to be little analogy between the two cases.

We do not profess to explain the practical utility of the doctrine of our Lord's divinity as clearly as that of some other doctrines of the Gospel: we conceive, however, that the effect attending even the more imperfect exhibitions of this doctrine, is a circumstance which may justly challenge the atten-

tion of the philosopher. We would be far from confounding the Arian with the Socinian error; the distance is great between them: it is, however, remarkable, that even Arian divinity seems to excite little interest. The stupendous doctrines of the divinity and incarnation of our Lord, appear to us to be those to which God has set his seal, by the remarkable blessing which has generally attended the promulgation of them; and they doubtless serve to cement and uphold other truths of his word. They evidently afford a specific subject for contemplation; they elevate and spiritualize the mind; they also are some test of humility, for it is one part of true lowliness of heart to receive truths on the authority of revelation which it is beyond our capacity to explain. The poor, in this as well as in some other respects, have less difficulty than the rich; and the poor therefore are more willing to have "the Gospel preached unto them." We ascribe the popularity of evangelical preachers in part to the cause of which we have now treated.

The *Atonement* is another popular doctrine, which is proclaimed from the pulpits of the evangelical teachers much more frequently than from those of the general ministers of our church; a circumstance of which there is no mention in the pages of Mr. Ingram. We believe that not a few of those who are called evangelical preachers, have been used to consider themselves as almost the only asserters of this truth: but much injustice has been done to the general body of our clergy in this respect. We are persuaded that a very ready reception is commonly given, by the members of the established church, to the doctrine in question; and we even suspect that, thro' the unguarded use which is sometimes made of it, a considerable degree of antinomianism prevails in a quarter where it is not commonly supposed to exist.

We ought here, however, to extend our views to the general doctrines of *Salvation by grace.* It is frequently objected to a large proportion of the preachers in our church, that they do not preach the Gospel. The objection chiefly implies, that they do not preach the doctrines of salvation by grace; but either preach a system of mere morality, which falls far short of the scriptural standard; or preach the Law only; or so preach the Law as to obscure the Gospel; and therefore are not Gospel ministers,—the term Gospel implying glad tidings, or the tidings of salvation by grace. That this charge is often unjustly urged, is a point which many of those who obtain from the world the title of Gospel preachers very feelingly admit, since a portion of their own body are obnoxious to it.—

> "Ask where's the North; at York 'tis on the Tweed,
> In Scotland at the Orcades."—

Some hearers are not satisfied that the Gospel is preached, unless the minister verges towards the very borders of antinomianism: others, though averse to antinomianism, are only pleased with very Calvinistic views of religion: others consider justification by faith alone to be the form of doctrine which best establishes the great principle of salvation by grace; and this, as they justly allege, is the professed tenet of our church. In general, a frequent reference to the sacrifice and salvation of Christ, and the clear renunciation of works as the meritorious cause of man's acceptance, satisfy the evangelical auditories. The doctrine of justification by faith was called by Luther, *Articulus stantis aut cadentis Ecclesiæ;* and the general principles which it involves are undoubtedly the great test of the soundness of the state of a church. The heart of man, as soon as religious light breaks in upon him, tells him that he is a sinner. He is pursued by a guilty conscience, and looks round for consolation. The comfort which he seeks, is found only under the preaching of the "Gospel of *the grace of God.*" Can we therefore wonder, that a mass of piously disposed persons should

approve the preaching of their minister nearly in proportion as he directs their eyes to the great sacrifice for sin; and esteem him to be enlightened in the same degree in which he shews that he is himself conscious of guilt, and has been delivered from the burthen of it by faith in the mercies of his redeemer? That frequent promulgation of the general doctrines of grace, which so much distinguishes the evangelical clergy, is a very leading cause of the popularity of their preaching.—

"Some chord, in unison with what we hear,
Is touched within us, and the heart replies."

Some conceit, much attachment to particular and sectarian phrases, and some antinomianism, may undoubtedly be found among those who are zealous on this general subject. The very extension, however, of evangelical knowledge serves to lessen conceit; and we have much satisfaction in reflecting, that not only are ministers belonging to the establishment, who plainly preach this doctrine, on the increase, but that a greater degree of general attention to it has been lately excited, both by the example and influence of this part of the clergy, and by the charges of more than one of the bishops of our church.

May we be permitted to enlarge our remarks on this important and much-contested subject? We wish to recommend some caution in respect to it;—and yet our very caution may be too great. Many men, in their eagerness to magnify the grace of God, have employed a few bold, and even antinomian expressions, who nevertheless will be found to have redeemed their fault, if fault it was, by often manifesting an equal ardour in favour of religious practice. We have no great quarrel with these persons. The New Testament itself is not free from passages which, when detached from the context, have an antinomian sound; and if a single phrase is a sufficient ground for reprobation, then, undoubtedly, that apostle ought to be condemned, who went so far even as to say, that "to him that *worketh not*, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." We would rather direct our censure against that cold and captious spirit, which makes a man an offender for a word, and assumes the credit of a correct orthodoxy on this account. The true spirit of religion, like that of poetry, disdains the narrow bounds which many an exact but lifeless critic would impose. The zealous preacher of the Gospel is too impassioned to be always on his guard: he is perhaps to be honoured even for that which some will deem his fault. To say the least, he may be pardoned if he should sometimes suffer himself to be transported by his theme,

"And here and there expose *a brave neglect.*'

When, however, the glowing expressions of Scripture are understood in the letter rather than in the spirit, and are employed to give exactness of shape to a theological system; when the bold hyperboles of an apostle are translated into the prosaic language of an article of faith; when the hyperbole is expanded, is followed out into detail, and a thousand consequences are deduced from it; when metaphysics are summoned to lend their aid*; and above all, when the doctrine thus produced is made to fill so large a space in the eye, that little room is left for practical points; then it is that there is reason to fear lest error should gain admittance under the guise of scriptural truth, and even real antinomianism should obtain a footing in the church.

Mr. Ingram offers some remarks on the intemperance of the language which has been employed, on the subject now under consideration, by

* We are disposed to think that the more *systematic* teachers of the doctrine of final perseverance partake of this fault.

Mr. Burder, who, as we think, is occasionally a little carried away by the spirit of a Calvinistic system. A few observations on the passages from Mr. Burder, which have attracted the notice of our author, will contribute to explain the nature of that caution which we have been endeavouring to recommend.

"I have now before me a passage from an evangelical divine, not indeed of the Church of England. 'Who would ever have thought,' says he, speaking of St. Paul, 'that this man should become a Christian, a preacher, an apostle, a martyr? Was there any thing in him that should entitle him to the favour of God? Some have supposed so, in order to lessen the free sovereign grace of God in his conversion. They tell us he was sincere in his way, had "virtuous habits," and therefore had a previous disposition to receive the gospel. Nothing can be more false. He tells us himself, he was "the chief of sinners;" he was "in the flesh:" "he went about to establish his own righteousness, not submitting himself to the righteousness of God." Surely here was nothing to recommend him to mercy; but every thing that might provoke the Almighty to destroy him for ever. But "God's ways are not as man's ways, nor his thoughts as man's thoughts." Paul was "a vessel of mercy," "separated from his mother's womb," in the counsels of God: but the call was deferred till a time, when the freeness, power, and riches of grace, might appear with the brightest lustre *.' App. pp. 53, 54.

Nothing, in our judgment, can be more clear, than that we ought to refer the miraculous conversion of St. Paul, not to antecedent merit in this chosen vessel, but rather to the riches of that mercy which could raise even a persecutor into a minister of the truth. We are instructed by St. Paul himself thus to contemplate the case. The divine mercy was extended to him, in order, says he, that "in me *first*" (that is, as it is expressed in the preceding verse, in me as the chief of sinners) "Jesus Christ might shew forth all long-suffering, as a pattern to them who should hereafter believe on him."

"* See Burder's Village Sermons, Vol. III. Sermon 29. The Conversion of St. Paul."

1 Tim. i. 16. And yet, on the other hand, it may be remarked, that the same apostle speaks in another place of his having "obtained mercy, because" he had committed the great sin of which he accused himself (the sin of persecuting the saints) "ignorantly, in unbelief." His ignorance, it thus appears, though it did not wash away his guilt, seemed to himself in some degree to have lightened it, and thus to have saved him from that obduracy and final condemnation in which he might otherwise have been involved. The Scriptures have supplied this intimation of there being a limit to the divine mercy, in the case of that apostle who is described as the most distinguished monument of grace. Up to what point it may please God to extend his mercy, by what rules he may adjust the economy of his grace, and by what mysterious diversity of means he may bring his moral purposes to pass, is a subject which we cannot fathom. When we find ourselves approaching such awful questions, we are taught by Scripture to exclaim, "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!" It ought nevertheless to be confidently affirmed, that mercy is that attribute of God which is most conspicuous in our salvation; that it was not the merit, but the sin of man which brought Christ into the world; and that he came to *seek*, as well as to *save*, that which was lost; that the Gospel brings its divine illumination into the land of those whom it finds contentedly sitting in darkness, and the shadow of death; and that it causes "the day-spring from on high to visit them," and "the light to spring up." "Esaias," prophesying of the gospel times, was so "bold" even as to say, "I was found of them that sought me not; I was made manifest to them that asked not after me." And does a similar manifestation of the nature of the divine grace never take place in our day?

Carry now your thoughts to that temple of Jaggernaut, where the benighted Hindoo is propitiating his supposed deity by the basest superstition; where he is practising his bloody rites, and, instead of presenting his body "as a living sacrifice, holy and acceptable to God," is converting the place of his worship into a temple of Venus—a scene of the vilest and most open profligacy, or is raising an altar of Moloch at which human sacrifices are immolated with unrelenting barbarity. What is it which has caused the Christian missionary to visit the land of this abominable idolatry? Is it the merit of the Hindoo? Is it not rather pity inspired by that degradation of the human character which has been made known in Europe? Have we not here, then, another proof that the divine Providence may sometimes evidently reverse that order of proceeding, which we perhaps had assumed to be necessary to a moral system; and that the course which our theory had supposed uniformly to exist, is not that which is in fact established by God in his universe? ——Mr. Ingram, and other writers of his class, discover some antecedent merit in every individual whom the Scriptures represent the divine mercy to have visited. Is Paul converted in his way to Damascus? That very zeal, which led him to put to death the Christians, is supposed to have operated in the Divine mind even as some recommendation. Is the thief on the cross saved "at the eleventh hour?" It is not uncommon to assume him to have been some criminal of a lower order. Little is it considered how the Scriptures delight to magnify and illustrate the pardoning mercy of our Redeemer to the truly penitent and believing. Even she, of whose former life we know and can conjecture nothing, except that she was a sinner "out of whom went seven devils," might find, according to these principles, some asserter of her virtue, who, doubtless, if he had seen her washing the feet of Jesus with her tears, and wiping them with her hair, would have encouraged her to recollect her own antecedent goodness, to wipe her streaming eyes, and erect her too drooping head. "Simon," said our Saviour to one who disapproved of his condescension to this penitent, "I have somewhat to say unto thee. There was a certain creditor which had two debtors; the one owed him five hundred pence, and the other fifty: and when they had nothing to pay, he frankly forgave them both. Tell me, therefore, which of them will love him most? Simon answered, and said, I suppose that he to whom he forgave most." We feel that we are wandering from our subject: we cannot, however, suppress the observation, that to a strong sense of the evangelical doctrine in question is the superiority of so many of the evangelical body, in the article of good works, (a superiority in part acknowledged by Mr. Ingram), clearly referable: for, as our Saviour's parable implies, in proportion to our sense of the magnitude of the divine mercy to us, will be the gratitude excited in our breast; and in proportion to the fervour of this gratitude will be the measure of our religious practice. "But," says Mr. Ingram,

> ----- "why this over-anxiety to depreciate the former character of St. Paul? Surely, upon a candid perusal of his history in the Acts of the Apostle, we ought, in Christian charity, at least, to think of him as he does of his 'kinsmen according to the flesh;' that he had 'a zeal of God,' though 'not according to knowledge;' and might possibly imagine, that as the 'prayers and alms' of Cornelius, in his unconverted state, went 'up for a memorial before God,' so his (St. Paul's) zeal, though mistaken, might be the prevailing motive of the especial favour of God in the act of conversion." Ap. p. 54.

And again he says,

> "Perhaps in some other discourse, which indeed seems a favourite topic with this class of preachers, a contrast is drawn between the self-righteous Pharisee, and the

broken-hearted Publican, in such a manner, that, in the application of the former character, there is an obvious allusion to a decorous churchman, that does not adopt the preacher's sentiments, or is not one of his *party*; and in that of the other to a reprobate, that is at length united to the class, or sect, of the preacher. Let it be considered, whether the following quotations from the same divine, on the characters of the Pharisee and Publican, are not of this description. 'His proud heart spurns at the broken-hearted sinner; just as modern Pharisees, who look upon mourning souls as poor canting, whining hypocrites, far beneath their notice*:---and again; 'Is not this all the hope of some persons, that they never did any person harm; that they pay every one his due; and, perhaps, that they go to *church* constantly; behave decently; take the sacrament; give alms, and so on *?' Thus is the vilest profligate encouraged to hope, that by uniting himself to a particular party, and adopting their manners, by which perhaps he rashly imagines that he is suddenly awakened, and regenerated, all reference to his former bad character is forgotten; that he is at once raised in the estimation of heaven above all those, of however decorous character, that are not of his party; and is at least in a very safe way towards the attainment of everlasting salvation; if indeed he is not quickly persuaded that he feels a confident *assurance of salvation;* that he is advanced to a state of sinless perfection, and can no more fall from the state of grace which he enjoys.

"I do not mean to insinuate, that the editors of the Christian Observer are disposed to countenance all the absurdities of Mr. Burder, or other, so called, *gospel* preachers. But my inquiry relates to Methodism and Evangelical preaching in general." Ap. p. 55 & seq.

We readily admit that there is great danger lest the evangelical minister should too much encourage those, who cross over "to his party," to feel "assurance of salvation;" and that even a zealous concurrence in the same profession of faith is no adequate proof of a sound conversion, much detailed explanation of all the various characteristics of the Christian being here necessary. Mr. Ingram suggests a very just caution in this particular. We also concede to him, that the practice, so common with men of Mr. Burder's class, of dividing the body of professing Christians into Pharisees and Publicans, and of giving the former title unreservedly to the one party, and the latter to the other, is not perfectly fair as to either. We are persuaded that there is many an evangelical Pharisee in Mr. Burder's world, and that there are out of it men of real humility. It is worthy of remark, that our Saviour teaches us to discern the pride of the Pharisee, not merely in the too self-righteous creed which he professes, but in his general conduct and demeanour; in his ambition to take the chief place, and in his love to be called Rabbi; in the too ostentatious exhibition of his alms, and in his too forward pretensions to sanctity; in his emulation to be great in the church, in the same manner as others are eager to be conspicuous in the world; and above all, perhaps, in his disposition to despise his neighbour.

We trust that we have now tolerably exculpated ourselves from the charge of countenancing *any* "absurdities," whether of Mr. Burder or of other "gospel ministers." There is in Scripture a sobriety of doctrine which, in the midst of all our zeal, we should do well to cultivate; and we should remember, that the texts which magnify the divine grace do not perhaps outnumber those which urge to human exertion. "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you." "He hath not said to the seed of Jacob, Seek ye my face in vain." There is in man in general, and especially in uneducated minds, a proneness to extremes; and the popularity of evangelical preaching may have in part arisen from a too great willingness to gratify the ordinary taste for extravagance. There is, on the other hand, also in man, and more particularly perhaps in-

"* See Burder's Village Sermons, Vol. II. p. 40, 41."

cultivated man, a strong disposition to over-estimate his moral character; to represent the very mercy which he acknowledges in terms, to be at least in part merited; to consider the Gospel as a mitigated law, as an appeal from justice to equity, and not to grace; and thus to elude the main doctrine of our religion. We would guard against both errors.

It remains for us to touch on one other doctrinal point, namely, the difference between the two parties in respect to the subject of the divine influence on the heart: but we must reserve it for a future number.

If the great importance of the topics now under our discussion is taken into the consideration of our readers, we trust that we shall not be thought by them to be extending our remarks too far. Since we wrote the preceding pages, we have seen a paper in the Edinburgh Review, which professes to be a critique on the work of Mr. Ingram, but is in fact rather an exposure of various extravagances in the Evangelical and Methodist Magazines, and an attack on the whole of what is called the evangelical body. We wish that the reviewer had been more acquainted with that religious world upon which, as it seems, his eyes have just opened, before he proceeded to give his picture of it. He has thrown the whole heterogeneous body into one groupe; and, a little too much after the manner of Hume and Gibbon, has included many, who disclaim the errors and weep over the follies which are described, among the number of his enthusiasts. What would this reviewer say, if he, on the ground of his association with some sceptics, and of his tenderness to their faults, were to be numbered by us among the favourers of their body? What if we should confound him with the sceptics, and the sceptics with the deists, and the deists with the atheists; and "not troubling ourselves to find out the finer shades and nicer discriminations of these" anti-"fanatical" reviewers, should retort upon them all the cry, that "the church is in danger." We have, in this and the preceding paper, endeavoured to explain the doctrines of the Christian Observer, which we believe to be not very widely different from those of much the greater part of the clergy of the establishment who are called evangelical ministers; and we confidently affirm that they are those of the church of England. They have, if any thing, less affinity to Calvinism than is manifested in her Articles: they are exactly those of her Liturgy. In short, our church is the standard to which we look. We love to contemplate the period antecedent to Wesley and Whitfield, the founders of modern methodism, and antecedent also to those later puritans, who in the reign of the first Charles, divided and disfigured the church;

> "Ere Gothic forms were known in Greece
> To spoil the well-proportion'd piece."

As men of literature and science look back, with a mixture of admiration and envy, to those peculiar days of Greece and Rome in which human intellect and genius were carried to their highest pitch; so we are disposed to cast our eye backward on each of those two Augustan ages, the age of the Apostles and that of the Reformation, which have constituted the glory of the Christian church. And when we reflect on the recent progress of evangelical light and truth, and the corresponding increase of strict and holy practice among the members of our establishment, however we may partake of some of the fears of Mr. Ingram, we cannot help anticipating the recurrence of a brighter day than either we or our immediate progenitors have witnessed. May it please God to dispel every mist, to shed a purer ray on this already favoured land, and to cause the Sun of Righteousness to arise on the benighted nations of the earth!

(To be continued.)

Journal of a Tour in Ireland, A. D. 1806: by Sir RICHARD COLT HOARE, Bart. pp. 336. London. Miller. 1807.

Patriotic Sketches of Ireland: by Miss OWENSON. 2 Volumes. London. Phillips. 1807.

A short Address to the Primate of all Ireland: by the Rev. H. B. DUDLEY, &c. London. Cadell and Davies. 1808. pp. 30. 1s. 6d.

Report of a Deputation from the Hibernian Society, respecting the Religious State of Ireland. pp. 64. London. Williams & Co. 1807.

THE publications which are daily issuing from the press on the subject of Ireland, furnish a satisfactory proof of the interest which the condition of that country has at length excited. It is a curious circumstance, that, connected as we are with Ireland by union of interests and proximity of situation, we should possess so little real information on which we can implicitly rely. —The accounts which are afforded us through the medium of the public papers, or by the leaders of contending parties in the state, are unfortunately so much blended with their own private views of political economy, that an impartial spectator knows not which way to incline, nor what story to believe. In this land of politicians, few persons indeed are really independent of party feeling: the editor of a journal, or the maker of a speech, gives alike the tone to his adherents; these proclaim, without suspicion of error, the Shibboleth of the sect; and in a great majority of instances the public opinion is deluded and public confidence abused.

It is not our intention to examine the publications at the head of this article with much minuteness of detail: we shall not therefore visit every old ruin, or chronicle the records of every old abbey, with Sir Richard Hoare; still less shall we attempt to follow the "soaring efforts" of Miss Owenson, by dwelling for a moment on the strange reveries, and still stranger language, of this "wild Irish girl." Our wish is, to procure their assistance, as much as we can, on higher subjects; and to consider them little farther than as they bear on points of grave and serious discussion.

In one respect all writers are agreed: it is universally admitted that the condition of the Irish peasantry is extremely degraded. Yet is this remark to be received with considerable distinctions. In the northern parts of the kingdom a spirit of industry prevails, chiefly from the introduction of manufactures, which cannot fail to introduce many comforts that are wholly unknown in the wilder regions of the south; whilst the influence of the protestant religion in the north must make that difference still more remarkable. In truth, the picture of wretchedness so often held up to our view as a faithful representation of Ireland, must be understood to pourtray rather the agricultural than the manufacturing counties; and is chiefly applicable to those districts, which are under the more immediate influence of the catholic priesthood. And unhappy indeed is the lot of those miserable men! With understandings extremely acute (for such is the general character of the Irish), they are made the dupes of artifice the most shallow, and of doctrines the most absurd. With a spirit of curiosity, which on common occasions is insatiable, they are involved in the profoundest ignorance. With a disposition peculiarly open, and with manners courteous and engaging, they have been urged to atrocities the most flagrant, and have disgraced themselves by crimes of unexampled barbarity. Situated in a country which possesses many advantages of soil and climate, they see on every hand the picture of desolation and sorrow. Extensive tracks of unprofitable moor, nearly in the same state in which they existed in the remotest periods, rise

continually before the traveller; and if perchance you fix upon a district where the fields are in cultivation, or a churlish soil has been rendered productive by industrious labour, you too often find, at the same time, a peasantry ground to the very dust by exactions and oppression. They labour indeed; but their wretched cabins and forlorn appearance prove too clearly, that it is for the exclusive advantage of others. The rivers and the coasts of Ireland abound in excellent fish; its harbours are numerous, and several of them admirably adapted for commerce: yet are many of its fisheries neglected, and its commercial greatness bears no proportion to its acknowledged advantages. On the coast, as well as in the interior of the country, the same general character of ignorance and misery is said to prevail. Its numerous population is represented as under one general pressure; with little protection against the inclemency of the seasons, and no security from actual starvation; with wants extremely small, but utterly without resources; whose prospects for the next world rest wholly in the indulgences of priests, and whose only hopes in the present are supposed by many to be founded on rebellion.

For evils so general and extensive there must be an adequate cause; and even if the grievances were only imaginary, when they involve consequences so alarming, a wise government would be anxious to redress them. That they are not however entirely of this nature, a few observations will readily demonstrate.

We would in the first place observe, that a system has long obtained in Ireland, with respect to the letting of lands, which in this country is almost unknown: we allude to the interposition of middle men between the landlord and the tenant. The system will be easily explained by an instance, which we lately heard on the spot. A gentleman in the south, for such reasons as are commonly assigned, gave a lease of his property to another, at a rent of about thirty-five shillings per acre: this person in turn, after securing an adequate profit, let it to a second; he made an advance, and transferred it to another; till at length the real occupying tenant was charged *seven pounds* an acre! According to this method, the profit, which with us is divided between the real proprietor and the cultivator of the soil, is transferred to intermediate persons, who expend no labour and incur no risk.

The evils of such a system require no comment: the real tiller of the soil is pillaged by "land pirates" (to use an expression familiar in Ireland), and the great mass of the lower orders are in a state of the most abject poverty. "Sir," said one of that class of persons to one of our number who lately visited Ireland, "if we could get potatoes and milk we should be contented; but we can really procure nothing but potatoes and water!"

The following anecdote, related by Miss Owenson, furnishes so just an idea of what numbers endure, that, though it bears also on other topics, we shall insert it here. She thus addressed a peasant at work:

"'Are you laying in your winter's fire?' 'No, young lady; I am cutting this turf for his honour.' 'What is your hire by the day?' 'Sixpence one half, and threepence the other half of the year.' 'Have you a family?' 'I have a wife and six children.' 'Then of course you must have some ground for their maintenance?' 'Oh yes; two acres, at five pound an acre; but what with the tythe-proctor, the priests' dues being raised, and the weaver having doubled his prices, that day goes by well enough, when we can afford a drop of milk to moisten the potatoes for the young ones.'" Vol. i. p. 103.

The reciprocal advantage, which in England binds in one common interest the landlord and his tenant, is there in a great measure unknown. We were assured by several poor persons, who seemed to feel what they said, that if they were not punctual to a day in their payments,

they should be *driven;* that is, their property would be seized and themselves turned out. The humanity of the real landlord extends not to them: his power is as effectually destroyed by the lessees, as if he had no interest in the soil; for the leases in general are made at least for a term of thirty or sixty years.

As one good fact is worth much reasoning, we shall again introduce an anecdote from Miss Owenson: we believe it to be a fair specimen of the evils resulting from the present system, and of the good which would accrue from its opposite.

"That miserable hut, said an old man, was my own poor home for twelve years: for never being able to get a lease from the gentleman who stood between me and the head landlord (his honour's father there, Christ bless him), my heart failed me, as to doing any thing in the way of improvement; knowing that if I did, my poor boys might be turned out, and a stranger come and reap the fruits of our labour: so I went plodding on from year to year, heartless enough; taking an acre here to-day, and there to morrow, to sow our potatoes and flax in. But no sooner had the lands got back into his honour's hands (my blessings light on him), than he gave us a lease that will stand good for my children and my children's children; and then our spirits got up, and we worked night and day, and improved this little farm, and built this comfortable cabin, which it is worth while to keep neat and clean: and though I never saw twenty guineas of my own together in all my life, there is not a happier man in the barony for all that." Vol. ii. p. 6.

When the working tenant has his land at a moderate rent, and can reap the fruit of his own labour, he will have a motive for exertion, which in the present system is rarely felt. Where the poor have an obvious interest in draining and reclaiming the bogs, the land will undoubtedly improve; where property can be acquired by industry, industry will be created.

We have heard it contended, by certain middle-men, that the advantages are decisively in favour of the present system. Their arguments may be reduced to two:—1. The lower orders of Irish are so profligate in principle, that without an intermediate person the rent would never be secure; the landlord, especially if resident in England, would lose half his income. 2. The middle-man, by his superior capital, has power to cultivate, and improve, and reclaim: he requires a long lease, but lets it to undertenants for a shorter term: in a few years the effects of his expenditure are seen in the improvement of the soil; he can then, without injury to the tenant, reimburse himself by requiring an increase of rent.

The first of these arguments, it may be observed, is a bare assumption; and that assumption we beg leave to deny. That cases *may* occasionally occur, in which a worthless tenant will run off at the expiration of a year, and evade the payment of his rent, we readily admit: but is the thing general? Is it likely to be general? Is not the landlord the very last man in the world, whom a tenant will defraud? Cannot a steward or agent secure the rent as well as a middle-man? We were much struck with the reply of a poor Irish peasant, when we stated to him the argument in question: "Can they persuade you, sir, that we shall be less willing to pay his honour than them? His honour could afford us the land at a cheaper rate, for the middle-men have their profits; and if we pay it now punctually to a day, might not *he* depend upon us? They know that he might." The force of this reasoning it is not easy to elude.

With respect to the second argument: if the fact could be established, that only one intermediate person in a given instance derived benefit, and that he did really lay out his capital in improving the soil, with the hope of reimbursement from that very improvement, it might not at first sight appear that any evil could arise from it. But is capital in general thus employed? and does that feeling exist between the mid-

dle-man and the labouring tenant, which is so common in England between the landlord and the farmer? Both these questions, we fear, must be answered in the negative: and then what becomes of the argument? —The want of capital, on which so much stress is frequently laid, is by no means a formidable objection. It is not unusual in the south for several occupying tenants to be joined in the lease. If land is offered in small allotments, there can be no doubt that tenants will be found: their means may not be ample, but neither will their wants be large.

The plan which has for several years been adopted in Scotland, by the duke of Argyle, lord Breadalbane, and other persons of eminence, might serve as a useful example to the gentlemen of Ireland; and though several causes might in that country tend to prevent its entire adoption, with certain modifications it would prove highly advantageous. By this plan, the arable grounds on the bottoms of valleys, the sides of hills, &c., are generally disposed of in small farms of from ten to twenty acres. On each lot a family is fixed, which enjoys all the benefits of its own industry. With a little encouragement, the tenants have by their own labour made improvements, by inclosing, draining, &c., to an astonishing amount. "This system," says a very sensible writer *, "has been of course attended with the annihilation of tacksmen, or middle-men between the tenant and the proprietor, and with the abolition of the services and exactions which former times had sanctioned. Nor is this to be regretted. Their tenants were in general less comfortable than those of the laird; though this certainly may not have been universal; but, at all events, experience has always shewn, that such an order of men between the owner of the ground and the occupier is a political evil of very great magnitude."

It cannot be denied, that in certain cases, and under certain modifications, the interposition of a middle man may be attended with the best effects. Of this we are furnished with an instance by the writer to whom we have just referred. "Several farms of the estate of Sutherland, situated on the coast of Assint, which were well adapted as a station for the fishery of cod, ling, and herrings, and were occupied by a number of small tenants, were selected for the purpose of this experiment. They were let on a lease of nineteen years to Mr. Macdonald of Tanara, a skilful and enterprising speculator in the fishery, under a variety of conditions *." These conditions were: 1. That the farms were to be possessed by sub-tenants. 2. He was debarred from making any profit by taking from his sub-tenants any higher rent than that payable by himself. 3. He could not remove a tenant, except for failure of rent or neglect in assisting at the fishery. 4. He was bound to furnish them with the implements of fishing. 5. He purchased the fish of his tenants at the rate current on the coast, and from the produce of the fishery alone he received his reimbursement.

By this account it appears, that the plan can only be adopted on the coast; and that all the evils which result from the middle-man in Ireland, are here completely removed by the conditions of the lease. This method has indeed nothing in common with the Irish system, and furnishes *primâ facie* a strong condemnation of it.

We are unwilling to draw any argument from popular clamour; but where the object is to remove discontent, and to conciliate a large portion of our fellow-subjects, *their* opinion ought to be respected. And are not the lower Irish anxious to

* Remarks on the Earl of Selkirk's Observations, p. 137.

* Remarks on the Earl of Selkirk's Observations, p. 190.

the last degree for the change which is here recommended? Beyond a question. Let, then, the gentlemen of landed property in Ireland fairly try the experiment: as soon as the leases fall in, let the tenant hold directly of his landlord, and with proper encouragements to improve: let agents be appointed to superintend improvements, and to collect the rents: and, as the fair representatives of their employers, let them discharge their office with mercy. These agents will in general be contented with a salary equal only to a small part of the profits received by the middle-men; a common interest will be created; and the landlord and the tenant will both derive benefit from the change.

We shall dismiss this part of the subject by adverting to a singular paragraph, which has lately appeared in a popular review. A paragraph more full of sophistry and misrepresentation we have seldom seen. After what has been already advanced, it is unnecessary to add one word in refutation of it. We produce it here to counteract its effects; as it is possible that some of our readers may have been satisfied by its authority, who have never paused to examine the singular positions which it contains. We would request them to compare it with another article in the same review: No. 21, p. 129.

"Mr. Carr has fallen into one of those common prejudices, which usually ensnare the hunter after popular discontents. He inveighs bitterly against a race of farmers, who have obtained the name of middlemen from their holding an interest in lands between the proprietor and the terre-tenant. Every tyro in political economy, who has read Smith's Wealth of Nations, should know the utility of factors in all mercantile transactions. And in what does a middle-man differ from a factor? He collects the value of the produce, and pays it to a land merchant at home, or exports it to a land merchant abroad. A nobleman or gentleman, who lets land for one or for several years, does nothing more than sell raw materials to a manufacturer; and the middle-man is a merchant or factor, who buys the raw material wholesale, and retails it to the workmen. When this process is omitted, the landlord is obliged to employ deputies or agents, who are not connected with the under-tenant by any common tie of interest. The agent's business is to collect the growing income at stated periods, and in as short a time as possible. He either goes, or sends a clerk, on a certain day, to receive the rents of an estate. Whoever is not ready on the appointed day is distrained. Upon a second failure the tenant is ejected; a new one is easily procured: and, after every thing which the tenant possessed has been disposed of, an increase of rent, sufficient to liquidate the former loss, is added to the new bargain. Thus the agent is a greater oppressor than the middle-man. Where middle-men are interposed, the profit made by the agent falls to their share. It is true, they let the lands at the highest price; but they must bear the loss, if the tenant fails; and knowing this, they are interested in every loss or gain that happens to their sub-tenant. The middle-man is like the doctor, desirous of gain: but it is never his interest to destroy the patient. Wherever large capital is deficient, the system of middle-men *must* prevail. In the time of Jack Cade's rebellion, the same complaint against monopolizers of lands was the watch-word of his adherents; and so late as the reign of Elizabeth there was a similar cry in England against engrossing farms. But till capital has been collected by numbers, numbers cannot enter into competition for farms: the large capitalists alone can stock them; and the under-tenants must be dependent upon such farmers, for the small portions of land which in Ireland supply them with the means of existence." Edinburgh Review, No. 19, p. 55.

Another ground of dissatisfaction, which has some relation to that already examined, is the subject of tithes. Mr. Dudley's address to the primate bears almost exclusively on this point; and though we by no means consider it as the most serious evil by which Ireland is oppressed, yet is it a point of considerable importance. On the *right* of an impropriator to collect his tithes, no person of common understanding can entertain a doubt: this species of property is of high antiquity, and it rests on a security at least as valid as the title to a real estate. But whether the enforcement of that right, in the present instance, be a politic measure, is a question of a very different nature. Perhaps it would be difficult to devise, for the support of the clergy, any plan, which professes to be general, that is really so partial in its operation as the system of tithes in Ireland. By a resolution of the Irish house of commons in 1735, it was determined, "that all persons who should hereafter institute a legal process for the recovery of tithes of agistment, and also the solicitors, &c., prosecuting such suit, should be deemed enemies to their country." This violent declaration at one blow exempted from the claim of tithes every part of the country which was not actually in tillage; and the quantity in tillage is only about one tenth of the whole surface of Ireland.—

"In several counties of the province of Munster, which are chiefly grazing lands, the wealthy possessors of large districts are totally exempt from tythe for their rich meadows; and, in consequence, the pressure of tythe is more severely felt by the occupiers of the small portion of land in tillage, descending with additional weight down to the poor cotter, who tills with his spade but a rood or two of potatoe-ground for the sustenance of his family." Address, p. 9.

The tithes being collected entirely from the land in tillage, the evil has fallen with accumulated pressure on the poor. It has been estimated, on an average, that 15 shillings an acre are demanded for the tithe on potatoes; if to this we add the exorbitant rent which is levied by the landholder, amounting on an average to five or six guineas an acre, exclusive of the cottage, it might indeed be matter of surprise if we found no symptoms of discontent. The population being taken at five millions, it is estimated that the labouring poor are at least four fifths of the whole. From these chiefly the tithes are exacted: in many cases they reach not the great landed proprietor at all, and they fall with their greatest severity on those that are the least able to pay them. It must also by no means be forgotten, that a great majority of those, who thus contribute to the support of the protestant clergy, are of the lower order of catholics. In the year 1731 it was found, by actual returns, that the catholics outnumbered the protestants nearly in the ratio of two to one. Mr. Dudley states the ratio at present to be about four to one. We shall advert to some of the causes of this increase hereafter: our concern at present is simply with the fact: and with this circumstance before us, can we doubt for a moment whether the tithes are felt as a grievance?

Mr. Dudley, in adverting to the exorbitant requisitions of unfeeling landlords, or their lessees, observes that their

——"demands of increased rent are become so enormous, almost throughout Ireland, as to make even a moderate claim of tythes from their tenantry, in addition, to turn the scale of misery heavily against them." — "The tythe system abounding in antiquated defects, needs no unmerited aggravation: and as the pressure of it has been an increasing complaint from past ages down to the present time, it cannot but be matter of deep regret, that, long before this, some salutary measure should not have been adopted for its relief. It ought to be recollected, that this pressure is not of Roman catholic endurance alone, as protestants, feeling sore under it also, are not less solicitous for its removal." p. 15.

And if the system itself be liable to such objections, the process of *collecting tithes* will not be found to diminish their force. As the clergyman cannot with propriety enter into the detail of these transactions, he has recourse in general either to a tithe-proctor or a tithe-farmer. The proctor is strictly the clergyman's agent, and receives about ten per cent. on the value of the tithe. By presents, and from various sources, it is estimated that he contrives to obtain twenty per cent. in addition; —an exaction not likely to increase the respect in which his employer is held. This mode of transacting business is thus stated by Mr. Dudley.

"After the proctor has, on view, assessed the quantum of corn of every kind in each field, it is at the option of the farmer whether he will take the tythe-corn at these estimated quantities, or set out the tenth produce to be drawn away. If he object not to the estimate, he takes it away in common with the rest of his crop; and to this succeeds, at a subsequent period, a valuation per barrel of each kind of grain, which generally opens a wide door for discontent and litigation. The most absurd of all modes is that generally resorted to: viz. by a comparative valuation of the price of corn at the preceding year's markets, without any reference to a fair average price of the year in which the corn is grown, that might be more correctly ascertained. For the amount of the value, thus strangely calculated, the former issues his note, payable after a distant interval of some months. The operation of this gaming kind of speculation between the clergyman and his parishioner, may readily be conceived. From this moment the mind of the latter is anxiously turned to the fluctuating result of an hazardous engagement, invariably tending to alienate that respect for his rector, which had probably continued if no such discreditable trafficking had been entered into between them. Though the farmer eventually profit in every article from this contract, he feels no sense of obligation to the clergyman on that score; but should he in any one of them become a loser, it affords him a never-failing pretext for dissatisfaction. Various endeavours to resist the payment of his note too generally follow; and thence, under a natural propensity to litigation, arise those numerous processes, and trials by what are termed civil bills, before the assistant barrister at his sessions, to the great harassing, loss of time, and expence of all parties." p. 12.

The tithe farmer is a sort of middleman between the clergyman and his parishioners; and it is evidently his interest to extort the uttermost farthing. The rapaciousness of these men is almost proverbial. If the tenant will not venture to advance the sum which they demand, their practice is to let the tithes to the highest bidder, and to pay no attention to any inferior offer from the tenant himself. Their gain arises chiefly from exaction and plunder. The clergyman receives from them the same sum which he obtained before, making them the usual allowance of ten per cent. Their fees are the same with the proctors'; but so effectual are their means of extortion, that their whole gain is supposed by some to be not less than fifty per cent. upon the value of the tithes.

"Where tythes," says Mr. Dudley, "are set to middle-men—a mode that prevails more frequently from necessity on the part of the clergy, through the refractory dispositions of the farmers, than any other cause — the distresses of the poorer occupants are sure to be increased; and when sub-lett again, which is often the case, persecution seldom ceases, until the the last tenth potatoe is drawn from the most indigent, to the disgrace of humanity. Whether these rapacious exactions are made by the lessees of lay impropriators, or those of the clergy, they are all laid to the charge of the latter; and consequently the whole odium is their's to sustain." p. 14.

Surely these evils call loudly for redress. The system is in every view unwise and impolitic: not only is it productive of private animosities, but of great public injury.

"Agriculture has been depressed by it for centuries, in all its branches! Not limited to the sufferings or personal inconvenience of the individual, its influence has extended, until it affects the moral welfare of the state, and virtually counteracts the great objects of the establish-

ment which its revenues are drawn to support." Address, p. 5.

Whatever, as has been observed, may be the oppressions of the lay impropriators, the clergy, on account of their larger property in tithes, will generally bear the blame: and the continued exactions experienced by the catholics, in support of a hierarchy which they refuse to acknowledge, cannot fail to render the protestant cause peculiarly odious and offensive.

"By what mode," then, "can the grievance of collecting tythes, so generally felt and acknowledged, be most equitably and most effectually removed?" p. 17.

The method proposed by Mr. Dudley, should the adoption of it be practicable, appears calculated to answer the end—viz. a commutation of tithes for land.

"PROJECT. Let the tythes of Ireland, as well impropriate as clerical, be accurately valued by commissioners under parliamentary authority (due consideration being previously taken of all unsettled modusses, and allowance made for the probable change of lands, from pasturage to tillage), so as to ascertain the existing annual value of the tythes of all lands, &c., in each parish or union, to be laid as a rent charge thereon. Let these estimates of annual value be calculated into a saleable perpetuity; and be made redeemable by purchase within a time limited, by the respective land proprietors, and in default thereof, such perpetuity of rent-charge to be disposed of by public sale, in like manner as the land-tax of England has recently been alienated from the crown. In any case, where the purchase money may not reach the full amount of the estimated value in perpetuity, the same to be made good out of any surplusage arising from other sales of tythes, in which the produce may exceed the commissioners' valuation, or be nationally provided for by the Irish treasury. The amount of all such sales in perpetuity to be appropriated to the purchase of freehold lands, or lands to become freehold glebe-property, and to be annexed to the church for ever.

"Wherever sufficient lands cannot conveniently be obtained within the parish or union, other lands to be purchased in any district or barony, most contiguous thereto. The rent-charge in lieu of tythes to remain upon the lands, and to be levied upon the proprietor, until the commutation for the whole parish or union is completed." p. 20.

The idea of a commutation of tithes for land is not new; it was moved near thirty years ago, in the English house of lords, by chancellor Bathurst. It failed at that time, from the apparent impossibility of effecting the object; the livings in England are so numerous, and the landed property so much subdivided. But in Ireland the case is widely different; the impediments are infinitely less, and it is an object of far higher importance. Mr. Dudley states the following arguments in recommendation of his measure.

"1. Because it goes the necessary length of setting this perplexing question of tythes at rest for ever.

"2. Because, unlike the practical operation of other modes, it leaves no opening for pecuniary litigation, the most baneful of all disputes between the clergy and their parishioners.

"3. Because it would be found a measure of facility in Ireland, though not in England; the former country having extensive tracts of land at all times applicable to such commutation: and because such an appropriation would afford further national advantage, by opening a new and extensive source of industry and agricultural improvement.

"3. Because it would render the clergy of the established church and their parishioners independent of each other; enabling the one to enjoy their revenues without deterioration, and relieving the other from the merciless visitations of middle-men and their dependents." p. 22.

Mr. Dudley's general views on this subject correspond with the ideas which we had before entertained:

"Whatever the enemies of their country may advance for the purposes of delusion, relief from the harrassing system of tythes, and the increasing pressure of exorbitant rents, is the real *emancipation* on which the hearts of the Irish people are principally fixed." p. 24.

It cannot admit a question whe-

ther men are more affected by the grievances which press immediately upon themselves, or by those fancied evils, of which they know only by report. They are not at liberty to forget, when hungry, that food is desirable, or, when shivering in nakedness, that they are in want of clothing. The grievances of the Irish are always at hand; they are perpetual, and they are urgent: and how would emancipation (as our patriots delight to call it) remove the pressure? Falstaff's honour could neither set a leg nor take away the grief of a wound: Can emancipation do more? Will it build cottages?—No. Will it feed the hungry or clothe the naked?—No. Will it remove middle-men, or abolish the fraternity of proctors and tithe-farmers?—Certainly not. Then it has no skill in improving the condition of the poor?—None whatever: they would remain exactly under the same oppression, whether the measure should pass or be rejected. What then will emancipation effect?—It may possibly buy off the leaders of a clamorous party; it may conciliate the titled and opulent catholics, who have influence over others; it may induce many of them to enter into the public service, and thus add to the numerical force of the army and navy.—But is there not danger in the experiment? We have no wish to discuss that question at present; we mention it merely to shew that of itself it can be of no benefit to the population of Ireland; and that, without it, other measures may be adopted of essential advantage.

Few persons are more in love with the "liberal system," as it is called, than Miss Owenson: yet her testimony is decisive on this point, that the lower Irish give themselves little concern about public affairs, and that their own distresses occupy their whole attention.

"A few days back I met with two peasants, who were making complaints of the oppression they endured. A gentleman asked them, if they thought they were worse off since the union? They replied, they had never heard any thing about the union, and did not know what it meant. After some further questions, they were asked, if they did not know that there was now no Irish parliament? They replied, that all they had heard was, that the parliament books were sent away and that the good luck of the country went with them. So full is the heart of an Irish peasant of his own grievances, and so little is his head troubled about public affairs." Pat. Sket., vol. i. p. 121.

This account will be easily believed; and there is good reason to suppose that catholic emancipation is considered by thousands in Ireland as a term synonimous with the abolition of tithes and taxes.

(To be continued.)

Remains of Henry Kirke White, of Nottingham, late of St. John's College, Cambridge; with an Account of his Life: by ROBERT SOUTHEY. 2 Vols. 12mo. London: Vernor and Co. 1807. Price 14*s.*

WE noticed the death of this young man at some length, in our obituary of August 1806; and now we are called to a more precise estimate of his talents and virtues, by the life which Mr. Southey has laid before the public. The interest which such an examination must excite, and the utility which it promises, especially to our younger readers, seem to justify the design.

Henry Kirke White was the son of a butcher at Nottingham. His earliest years gave proofs of an extraordinary capacity. At seven, he would creep unperceived into the kitchen, to teach the servant to read and write. At eleven, when at school, he wrote a theme for every boy in the class, which consisted of twelve or fourteen. Each of them, but especially that which he presented as his own, attracted a very unusual share of approbation from the master. At thirteen, he wrote some verses, which, by their merit, give credibility to this account.

The circumstances of his parents prevented their bestowing on him that education to which his talents entitled him; and while he was writing verses which manifested a much more than ordinary degree of genius, he was condemned to carry the butcher's basket at all his vacant hours from school, besides one whole day in the week: and at fourteen he was put to learn the trade of a hosier. The evident reluctance with which he applied himself to this new pursuit, and his determination to be employed about something, which, to use his own expression, "should occupy his brain," at length induced his friends to place him, at the age of fifteen, in the office of Messrs. Coldham and Enfield, attorneys at Nottingham. His employers having recommended that he should learn a little Latin, in the course of ten months, with only those hours which he gained before eight in the morning, and after eight at night (for the intervening time was sedulously employed in the office), he learnt to read Horace, and made some progress in Greek. With the same industry, during his continuance in this profession, he became a proficient in Italian; gained some knowledge of Spanish and Portuguese; bestowed considerable attention on astronomy, electricity, and chemistry; wooed successfully the sister arts, handling the pencil with grace, and playing pleasingly by ear on the piano, composing the bass as he proceeded; and was altogether the upholsterer of his own study. In his sixteenth year we find him seeking relaxation from the study of Coke and Blackstone, in Robinson Crusoe, the British Classics, Knox's Essays, Virgil, Homer, and Cicero. At the same time, in delineating his progress to his brother, he says, "I have finished Rollin's Ancient History, Blair's Lectures, Smith's Wealth of Nations, Hume's England, and the British Nepos." And again, "I have read the original La Bruyère." Here it may well be asked, how all this could be done? In following the march of another of these conquerors in the field of literature*, we replied to the same question, and ascribed much of this success to the omnipotence of industry. To Henry Kirke White time was so precious, that whole nights were devoted to study; and even his walk to and from the office furnished him with an opportunity of declining Greek nouns and verbs.

While we would stimulate our younger readers to exertion by the example of this laborious youth, we would at the same time caution them against studies so diversified in their nature and object. His mind was perhaps sufficiently powerful to digest such a quantity and variety of aliment as few other minds would have been capable even of receiving. In general, however, the great infirmity of the young is volatility; and it becomes therefore a principal object of education to counteract this evil. An attention to this object has hitherto constituted the chief distinction between the systems of education at Oxford and Cambridge, and has given to the last the superiority which we think she possesses.

But to return to Mr. White.—At the age of sixteen he published a volume of poems, hoping that a statement of his situation to the world, accompanied with a specimen of his ability, might either gain him a patron, or supply some other means of giving effect to his desire of quitting his present profession, and entering into the church. In this hope, however, he was completely disappointed.

His religious principles do not appear to have taken a decided form till his eighteenth year. He represents himself indeed as having for a short time inclined to Deism, and as having taken the magnanimous resolution of "going to heaven in his own way." He was however reclaimed to orthodoxy, by reading

* Vide Life of Mrs. Carter, in Christian Observer for November last.

Jones on the Trinity, of which work he expressed high admiration. Scott's Force of Truth made also a deep and lasting impression on his mind. A friend had requested him to answer it; but he returned the book, saying that he could not answer it, for it was founded on eternal truth. He adds, "It has convinced me of my error; and so thoroughly am I impressed with a sense of the importance of my Maker's favour, that I would willingly give up all acquisitions of knowledge and all hopes of fame, and live in a wilderness, unknown, till death, so I could ensure an inheritance in heaven." As soon as his ardent mind had taken this view of things, he considered how he might best carry it into effect. He determined upon going into the church, in opposition to the wishes of his friends, who saw nothing in his design but the exchange of a lucrative for a starving profession. An insuperable difficulty, however, arose from the total want of the means of supporting himself at college; and he had almost resolved, rather than thwart the strong disposition which he felt to the ministry, to join the dissenters. But his good sense taught him, that, if God designed him for the ministerial office, he would pave the way for his admission into it, and afford the means of his legitimately exercising the pastoral functions. The depressed state of his mind, and his resignation to the will of God, are described in the following Ode to Disappointment, which he wrote about this time.

"Come, Disappointment, come!
Though from Hope's summit hurl'd,
Still, rigid nurse, thou art forgiven;
For thou severe wert sent from heaven,
To wean me from the world;
To turn my eye
From vanity,
And point to scenes of bliss, that never, never die.

"Though Fancy flies away
Before thy hollow tread,
Yet Meditation, in her cell,
Hears, with faint eye, the ling'ring knell,
That tells her hopes are dead;
And though the tear
By chance appear,
Yet she can smile, and say, My all was not laid here.

"What is this passing scene?
A peevish April day!
A little sun—a little rain,
And then night sweeps along the plain,
And all things fade away.
Man (soon discuss'd)
Yields up his trust,
And all his hopes and fears lie with him in the dust.

"Come, Disappointment, come!
Thou art not stern to me:
Sad monitress! I own thy sway,
A votary sad in early day,
I bend my knee to thee.
From sun to sun
My race will run;
I only bow, and say, My God, thy will be done." Vol. i. p. 35.

Having at length come to the fixed determination of entering the church whenever he should obtain the requisite means, he returned to his studies with increased vigour, resolving to make up for the time he conceived himself to have lost. Many nights he never lay down at all, and even when he gave himself to sleep it was at one, two, or three in the morning, and he rose again by the sound of a larum at five. Such incessant application issued in a violent fit of illness, and planted the seeds of the disorder which carried him to his grave.

Some time afterwards, upon the representation of his character, talents, and situation to Mr. Simeon of Cambridge, he obtained the promise of an annual aid of thirty pounds, of which Mr. Wilberforce contributed twenty: and the obstacles to his entering at the university being thus removed, he retired into the country, to prepare himself for college. Here again his application was followed by another attack of illness.

At length he entered at St. John's, Cambridge. The alternations of hope and fear which he had previously undergone are strongly painted in many of his poems and

letters, as well as in the feeling narration of his biographer. During his first term, the university scholarship, one of the highest objects of academical competition, became vacant. He was induced by this circumstance to desert his mathematical labours, and to devote himself exclusively to such classical pursuits as would fit him for this contest. His intense application again stretched him on a sick bed; so that, although he had declared himself a candidate, he was obliged to decline the struggle. His college examination was also fast approaching. With tears in his eyes he pleaded to his tutor his incapability of undergoing it. But his tutor exhorted him not to give up his college honours; and being sustained by strong medicines, he prepared in a fortnight, what other men had been the whole term in acquiring.

In the examination he stood first; but this triumph cost him his life. He now tried indeed to alter his mode of living, and with that view adopted some salutary resolutions, such as to walk twice a-day, to go to bed at ten, and get up at six, &c. But these resolutions, even if they had not been imperfectly kept, would probably have been ineffectual to their object. There is a restless energy in some minds, over which time and place seem to have little power. He could not quit his thoughts with his desk, nor cease to labour when he had no direct calls on his industry. His thoughts accompanied him in his walks, or in his bed; and in the latter arrayed themselves in so many terrific shapes, and haunted him with such sanguinary visions, that even the very anticipation of sleep was horrible to him. Thus harassed, nature soon gave way; and his weak frame sunk under the pressure which it had to sustain.

Before we close our account of this extraordinary youth we would endeavour more particularly to appreciate his *talents* and *character*.

In estimating the *talents* and acquisitions of Henry White, the peculiar disadvantages under which he laboured must be taken into account. It should not be inquired, is there no one who at his age has made greater progress? but, is there any one who acquired more under the same circumstances? When those circumstances are considered, we are of opinion, that the extent of his acquirements will challenge a comparison with those of the most distinguished individuals.

His compositions in *verse* have considerable merit. They shew a fertility of mind, and are in general melodious and pleasing. A patronage kindly (but unfortunately, as to poetical eminence at least) extended to him by the modern school of sonnetteers and balladists, is not without a visible influence on his style. But for the most part his good taste and good sense seem to have resisted the adoption of their errors, and to have refused to yield to the dominion of morbid sensibility and simple nonsense. Whether from this conflict between taste and gratitude, or from some other cause, his style of composition is remarkably unsettled. He tries every measure and form of poetry—Now attempts to soar in an ode, now sighs with Bowles, now prattles with Southey, now aims at the classic elegance of Pope, and now 'dips his pen in nature' with Cowper. This last, however, appears to have become his darling model; and if he had continued to study in this school, the mantle of the Christian poet might in time have sat gracefully upon him.

His *prose* compositions, particularly those of the last year of his short life, are distinguished by correctness both of language and sentiment. There is indeed a strong vein of good sense which runs through the whole of them. In perusing his letters on critical and devotional subjects, we find ourselves in the presence of an experienced judge of men and manners. We forget how few years had gone over him; that

his sphere of observation had been limited by the walls of a manufacturing town, where few sounds had reached his ears but the hissing of stocking-frames and the clash of cleavers; and think of one who has grown grey in the practice of that discipline which he teaches to the world.

Of his letters we will now give our readers a specimen.

"There are sorrows, and there are misfortunes, which bow down the spirit beyond the aid of all human comfort. Of these, I know, my dear Ben, you have had more than common experience; but while the cup of life does overflow with draughts of such extreme asperity, we ought to fortify ourselves against lesser evils, as unimportant to man, who has much heavier woes to expect, and to the Christian, whose joys are laid beyond the verge of mortal existence. There are afflictions, there are privations, where *death* and *hopes irrecoverably blasted*, leave no prospect of retrieval: when I would no more say to the mourner, 'Man, wherefore weepest thou?' than I would ask the winds why they blow, or the tempest why it raged. Sorrows like these are sacred: but the inferior troubles of partial separation, vexatious occupation, and opposing current of human affairs, are such as ought not, at least immoderately, to affect a Christian; but rather ought to be contemplated as the necessary *accidents* of life, and disregarded while their pains are more sensibly felt."

"There is a system of philosophy, which, for myself, I shall not only preach, but practise. We are here for nobler purposes than to waste the fleeting moments of our lives in lamentations and wailings over troubles which, in their widest extent, do but affect the present state, and which, perhaps, only regard our personal ease and prosperity. Make me an outcast, a beggar; place me a bare-footed pilgrim on the top of the Alps or the Pyrenees; and I should have wherewithal to sustain the spirit within me, in the reflection that all this was but as for a moment, and that a period would come when wrong and injury and trouble should be no more. Are we to be so utterly enslaved by habit and association, that we shall spend our lives in anxiety and bitter care, only that we may find a covering for our bodies, or the means of assuaging hunger? for what else is an anxiety after the world? Or are even the followers of Christ themselves to be infected with the inane, the childish desire of heaping together wealth? Were a man, in the way of making a large fortune, to take up his hat and stick, and say, 'I am useless here, and unhappy; I will go and abide with the Gentoo or the Paraguay, where I shall be happy and useful,' he would be laughed at; but I say he would prove himself a more reasonable and virtuous man than him who binds himself down to a business which he dislikes, because it would be accounted strange, or foolish, to abandon so good a concern; and who heaps up wealth, for which he has little relish, because the world accounts it policy."

If we now turn from the investigation of the powers of this youth to that of his *virtues*, they are also by no means of a common order. His mind formed a fine field for the display of the influence of religion. In some characters she finds little comparatively to do, and therefore the fruits of conversion do not so conspicuously appear; but in a mind like his, by nature irritable, overbearing, and vain, Religion as she enters produces a change that is palpable. His irritability and haughtiness appear to have been subdued, and his vanity seldom obtruded itself on the view. At one time his passions were enlisted in the service of ambition; now they lent wings and vigour to his devotion. The desire of human praise gave way to a "hunger and thirst after righteousness;" and it was his evident purpose that all his talents should be consecrated to his Redeemer's service. The depth of his penitence, the strength of his faith, the ardour of his devotion, and the extent of his experimental acquaintance with divine things, may convince us of the living efficacy of the grace of God, and how all-sufficient it is to fit *him* speedily for heaven who is early designed to inherit it.

On the whole, there is perhaps no life of equal promise, which we have been called upon to examine, throughout the whole of our critical career: and there is scarcely any

death, therefore, which we feel ourselves more sincerely disposed to lament.

In contemplating the subject of this biographical sketch, we have hitherto neglected to consider the biographer. Mr. Southey is better known to the world than our commendation or censure could have made him. We have, however, no business with his reputation as a poet or translator, but simply with the *principles* and the *execution* of the work before us.

In the first place, we have had some fears lest the *principles* which Mr. Southey acknowledges in one part of this work, may have deprived the reader of letters and compositions which would have been highly interesting to him. He professes himself to differ radically from Mr. White on the subject of religion; and it seems hardly possible that this difference should have had no influence on his judgment in the selections he has made. Papers, therefore, which would have yielded to like men with Mr. White a high satisfaction, probably possessed little value in the eyes of his biographer, and may therefore naturally enough have been withheld. We have at the same time to thank Mr. Southey for having produced so many passages decisive of Mr. White's principles, and in which the statement of these principles, and the defence or inculcation of them, occupy a pre-eminent place. The points insisted on by Mr. White are so little of a controversial nature, that we are at some loss to conceive on what ground Mr. Southey should so widely and radically dissent from the principles he professed, without dissenting from Christianity itself. And here we would ask, whether it was not some *principles* held by Mr. White, which rendered him the character Mr. Southey so highly extols. His religion formed his manners, subdued his temper, chastised his vanity, directed his industry, and warmed his heart. Should not such fruits oblige us to acknowledge that the principles from which they spring cannot be radically erroneous? Let Mr. Southey tell us what other system would have produced a similar effect?

As to the *ability* with which Mr. Southey has executed this work, we do not think it will disgrace his former reputation. It exhibits neither deep thought nor accurate composition, but has many of the features by which his other publications are characterised. The style is harmonious, and there breathes through it a tone of sentiment, which makes the reader think that Mr. Southey felt all he wrote, and wept in secret over the grave where he thus publicly stands as a mourner. The employment of biographer to such a character, and a sorrow such as this, are both honourable; and we cannot help intimating to the individuals of that school in poetry to which our author belongs, that, if they expect the applause of posterity, they would do well no longer to waste their genius in Pindarising their grandmothers, or whimpering over Jack-asses and culprits, but consider how they may best instruct and improve mankind by works similar to that for which the world is now indebted to Mr. Southey.

REVIEW OF REVIEWS.

We are by no means anxious to defend the correctness of the passage which is commented upon in the following letter. We may have been misled as to the fact, by a deference to authorities which are certainly

less entitled to confidence than our present respectable correspondent. Nothing, however, could have been farther from our intention, in adducing it, than to throw any discredit on the church of the United Brethren. Our object was merely to furnish what we conceived to be an apt illustration of a general truth. Neither did it occur to us, that the fact of disorders having once existed in the Moravian church (and in what church have not disorders existed?) was more discreditable to it than it would have been to the existing church of England to allude to the persecuting spirit which she occasionally manifested in her earlier days, or to the church of Corinth, if a church still remained there, that a deplorable licentiousness of practice had prevailed in the time of the apostle Paul.

To the Editor of the Christian Observer.

Permit me to make a few remarks on a sentence in the Christian Observer for January 1808, in which it is said "At one period the Anabaptists, at another even the Moravians, neither of whom were distinguished from their contemporaries by predestinarian views, exhibited a deplorable *licentiousness of practice*, a licentiousness, much connected with that spiritual pride and self-preference of which we are treating."

Concessions have been repeatedly made by the Brethren, respecting many unwarrantable and puerile expressions in certain writings and hymns, partially in use at a particular period. (See Preface to Exposition of Christian Doctrine as taught in the Church of the Brethren, p. vi. &c.) The hymns, &c., were, soon after their appearance, disavowed and cancelled by the synod of the Brethren's church.

There was indeed a time, when a very singular species of enthusiasm seems to have possessed the minds of several leading men, especially among the Brethren at Herrnhaag, a settlement in the county of Buedingen (now uninhabited and in ruins); from whence it spread, in a greater or less degree, to some of the establishments of the Brethren in other parts.

It is to be regretted, that about the same time, between 1747 and 1753, for want of proper inspection, too great facility was afforded to the printing of many silly reveries, which otherwise would have sunk into oblivion. The awkward translations and imitations made by foreigners not acquainted with the idiom of our language, or by well-meaning but indiscreet persons of our own nation, and published without due examination, gave also in this country a handle to the enemies of the Brethren, and pain to many friends, who foresaw how their meaning and intention would be misunderstood, and themselves justly blamed for the admission of unscriptural and unintelligible expressions of their religious feelings and opinions into their publications. I do not therefore wonder, that many serious and pious persons were alarmed and offended. The Brethren are now better known; and I hope may be believed when they deny the charge of *licentiousness in practice*, at any period, to be justly preferred against them as a body. It is a singular fact, that when the species of enthusiasm to which I before alluded was at its height, the greatest strictness in every moral duty was not only enjoined, but preserved, throughout the community. Individuals may have been guilty of improprieties and faults, but these are surely not chargeable upon the church.

I have often heard a venerable person now deceased express his thoughts concerning the extraordinary discourses and proceedings at Herrnhaag, to which he was witness, with regret, but also with thankfulness that it pleased God soon to deliver the Brethren from a snare which certainly was laid for them by the enemy of souls. That time is known amongst them by the name of the *Sifting-time*. It

reminded the Brethren of that saying of our Lord to St. Peter: "Satan hath desired to have thee, that he might *sift* thee as wheat; but I have prayed for thee." Thus also our Divine Intercessor appeared in behalf of a weak, unguarded division of his church, which he intended to make use of in the promotion of his work on earth, and therefore would not suffer either the subtlety or power of the wicked one to destroy it. Thus, during the wildest display of singular figures and phrases, the mercy and power of God interposed to prevent all licentiousness *in practice.* Appearances were against them, as far as regarded expressions, but the church uniformly adhered to the strictest rule of morality; nor can the Brethren justly be charged with spiritual pride and self-preference, as a body, though some may have expressed their great attachment to their own constitution in unqualified terms, perhaps savouring of religious vanity.

May I add, that I conceive the charge against the Anabaptists to be too generally worded. Not all, but only a small number comparatively, were guilty of *licentiousness in practice.*

I would also notice a want of information in another part of your work, where it is said (p. 63. col. 1.), "It is melancholy to reflect, that in this (viz. Demerara) and the adjoining colonies of Surinam, Berbice, and Essequebo, containing a population of 180,000 souls, there are only two ministers, one English and one Dutch. The negroes are, of course, wholly neglected." — Not *wholly*; for the Brethren have had a mission among the slaves at Paramaribo and the adjoining plantations ever since the year 1738, and among the free or maroon negroes since 1760: nor have they been quite unsuccessful in their labours: several hundred negroes and Arawack Indians have been converted and baptized.

I remain, sir,

Your very obedient servant,

Nevil's Court. C. J. LATROBE.

LITERARY AND PHILOSOPHICAL INTELLIGENCE,

&c. &c.

GREAT BRITAIN.

In the press: The Plan, Rules, and Catalogue of a Library for young Persons, with Remarks on the Books and some Branches of Science and Literature, by Dr. Carpenter;—A new Translation of the Georgics of Virgil, in blank verse;—The whole Law relative to the Duty of a Justice of Peace, in 4 large 8vo. vols., by T. W. Williams, Esq.;—A Letter to Dr. Jenner, in Reply to a Public Mistatement of John Birch, Esq., on the subject of Vaccination: by W. Blair, Esq.;—and The Correspondence of Mrs. Carter with Miss Talbot and Mrs. Vesey.

Preparing for publication: An Account of Travels in North America in 1806 and 1807, with Engravings, by Mr. G. Gottlieb;—A new variorum edition of Sir Thomas More's Utopia, by the Rev. T. F. Dibdin;—and A Summary of the History of the English Church, and of the Sects which have separated from its Communion, with Answers to the Tenets of each; by the Rev. Johnson Grant, M. A.; being the Work which received the Premium from the Society of St. David's for promoting Church Union and Christian Knowledge.

A work has commenced in royal 8vo., entitled "Pantologia;" comprehending a complete series of essays, treatises, and systems, alphabetically arranged, with a general dictionary of arts, sciences, and words: by J. M. Good, Esq., Olinthus

Gregory, A. M., and Mr. N. Bosworth, assisted by other gentlemen. It will be published in monthly parts, five to a volume, at six shillings each; and will not exceed ten volumes. It will contain from three to four hundred engravings.

On the 8th of February a fire broke out in the premises of Messrs. Nichols and Son, printers, Red Lion Court, Fleet Street, by which the whole was consumed.

RUSSIA.

We transcribe the following account literatim from another periodical journal. We have no means of ascertaining its accuracy.

"A complete mammoth has lately been found (though not alive) in a state of perfect preservation, on the borders of the Frozen Ocean. It was discovered by Schoumachoff, a Tungoose chief, in the autumn of 1799, in the midst of a rock of ice; but it was not till the fifth year after finding it that the ice had melted sufficiently to disengage the mammoth, when it fell over on its side on a bank of sand. Schoumachoff then cut off the tusks, which he bartered for goods with a Russian merchant to the value of 50 roubles (11*l.* 6*s.*). He then left the carcass to be devoured by bears and wolves; previously to which he had a rude drawing made of it, which represents it with pointed ears, very small eyes, horse's hoofs, and a bristly mane extending along the whole of its back.

"In 1806, Mr. Michael Adams of Petersburgh, hearing of the circumstance, repaired to the spot, where, having arrived, he found the skeleton entire, one of the fore feet excepted, though nearly stripped of its flesh. The vertebræ, from the head to the os coccygis, one of the shoulder blades, the pelvis, and the remaining three extremities, were still held firmly together by the ligature of the joints and by strips of skin and flesh. The head was covered with a dry skin. One of the ears, well preserved, was furnished with a tuft of bristles. These parts could not avoid receiving some injury, during their removal to Petersburgh, a distance of 6875 miles; the eyes, however, are preserved, and the pupil of the left eye is still distinguishable. The tip of the under lip was eaten away, and the upper being destroyed the teeth were exposed. The brain, which was still within the cranium, appeared dry. The parts least damaged were one of the fore feet and one of the hind; these were still covered with skin, and had the sole attached to them. According to the Tungoose chief the animal was so corpulent and well fed, that its body hung down below the knee joints. It was a male, but had neither tail nor trunk. From the structure of the os coccygis, however, Mr. Adams is persuaded that it had a thick short tail. Schoumachoff always persisted in asserting that he never saw any appearance of a proboscis; and it does not appear probable that his rude draughtsman would have omitted such a striking feature, if there had been one. The skin (three-fourths of which is in the possession of Mr. Adams) was of a deep grey colour, and covered with reddish hair and black bristles. More than 40lbs. weight of them, that had been trodden into the ground by the bears, were collected, and many of them were two feet four inches long. The head weighs 460lbs.; the two horns, each of which is nine feet and a half long, weigh 400lbs.; and the entire animal measured ten feet and a half high, by sixteen and a half long. The tusks are curved in the direction opposite to those of the elephant, bending toward the body of the animal. Mr. Adams adds that he found a great quantity of amber on the shores."

LIST OF NEW PUBLICATIONS.

THEOLOGY.

The Doctrine of the Greek Article, applied to the Criticism and Illustration of the New Testament; by T. F. Middleton, A. M. 8vo. 14*s.*

An Exposition of the Historical Writings of the New Testament, with Reflections subjoined to each Section; by the Rev. Timothy Kendrick. 3 vols. 8vo. 2*l.* 2*s.*

The Manual of Prophecy; by the Rev. E. W. Whitaker. 3*s.* 6*d.*

Four Sermons, occasioned by the sudden Death of the Rev. Peter Thomson, late Minister of the Scots' Church, Leeds, to

which is prefixed a Memoir of his Life; by Adam Thomson, Minister of Coldstream. 12mo. 3s. 6d.

The mysterious Language of St. Paul in his Description of the Man of Sin, proved from the Gospel History to relate not to the Church of Rome, but to the Times in which it was written, with some Remarks upon Sir H. M. Welwood's Sermons; by T. Nisbet, M. A. Rector of Tunstel. 8vo. 3s.

Popery irreconcilable with Christianity, or the impossibility of Popish Christianity demonstrated. 8vo. 1s.

Essays on the first Principles of Christianity, by the Rev. J. Smith. 8vo. 9s.

Six Lectures on the Church Catechism, dedicated, by permission, to the Bishop of Lincoln; by the Rev. W. B. Williams, M. A. 3s. 6d.

The Glory of Zion, a Sermon preached before the Baptist Western Association at Horsley in Gloucestershire, by Isaac Tayler. 1s.

Remarkable Particulars in the Life of Moses, by J. Campbell. 4s.

MISCELLANEOUS.

A Letter to the Governors, Legislatures, and Proprietors of Plantations in the British West-India Islands; by the Right Rev. Beilby Porteus, D. D. Bishop of London. 1s. 6d.

A Dissertation on the Propagation of Christianity: in two Parts: to which is prefixed a brief historic View of the Progress of the Gospel in different Nations, since its first Promulgation, illustrated by a chronological Chart: by the Rev. Hugh Pearson, M. A. of St. John's College, Oxford. 4to. 14s.

An Apology for the late Christian Missions to India: comprising an Address to the Chairman of the East-India Company in Answer to Mr. Twining, and Strictures on the Preface of a Pamphlet by Major Scott Waring; with an Appendix containing Authorities, principally taken from the Reports of the Society for promoting Christian Knowledge: by Andrew Fullar. 8vo. 2s. 6d.

Considerations on the Practicability, Policy, and Obligation of communicating to the Natives of India the Knowledge of Christianity; with Observations on the Prefatory Remarks to a Pamphlet published by Major Scott Waring: by a late Resident in Bengal. 3s. 6d.

Remarks on a Recent Hypothesis respecting the Origin of Moral Evil, in a Series of Letters to the Rev. Dr. Williams, the Author of that Hypothesis; by W. Bennet. 2s. 6d.

Strictures on the Origin of Moral Evil; in which the Hypothesis of the Rev. Dr. Williams is investigated; by W. Parry. 2s. 6d.

A Reply to "Remarks on a Recent Hypothesis respecting the Origin of Moral Evil, in a Series of Letters to the Rev. Dr. Williams, the Author of that Hypothesis, by the Rev. W. Bennet;" In eight Letters to that Gentleman; by J. Gilbert. 3s. 6d.

Strictures on Subjects chiefly relating to the established Religion and the Clergy, in two Letters to his Patron; by a Clergyman. 3s. 6d.

Travels in America, performed in 1806, for the Purpose of exploring the Rivers Alleghany, Monongahela, Ohio, and Mississipi, and ascertaining the Produce and social Condition of their Banks and Vicinity: by Thomas Ashe, Esq. late Captain in the York Rangers. 1*l.* 1s.

A Voyage to the Demerary, containing a Statistical Account of the Settlements thereon, and of those on the Essequebo, the Berbice, and other contiguous Rivers of Guyana; by Henry Bolingbroke, Esq., of Surinam. 4to. with a Map, 1*l.* 7s.

A Letter to the King on the State of the established Church of England. 1s. 6d.

A few Observations on the present State of the Nation. In a Letter to his Grace the Duke of Bedford; by the Rev. T. Randolph, D. D. 2s. 6d.

An Inquiry into certain vulgar Opinions concerning the Catholic Inhabitants, and the Antiquities of Ireland; by the Rev. J. Milner, D. D. F. S. A. 5s.

A brief Statement of the present System of Tithes in Ireland, with a Plan for its Improvement; by J. Mason. 1s. 6d.

A familiar Treatise on Perspective, designed for Ladies, and those who are unacquainted with the Principles of Optics and Geometry; by W. Daniel. 5s.

Memorials of Nature and Art, collected on a Journey through Great Britain in the Years 1802 and 1803; by C. A. Gottlieb Goede. Translated from the German by Thomas Horne. 3 vols. small 8vo. 16s. 6d. boards.

Considerations on the Causes, Objects, and Consequences of the present War, and on the Expediency or the Danger of Peace with France; by William Roscoe, Esq. 2s. 6d.

Orders in Council, or an Examination of the Justice, Legality, and Policy of the

New System of Commercial Regulations. 4s.

An Enquiry into the Causes and Consequences of the Orders in Council, and an Examination of the Conduct of Great Britain towards the neutral Commerce of America; by Alexander Baring, Esq. M. P. 4s.

Munimenta Antiqua, or Observations on Ancient Castles, including the whole Progress of Architecture, Ecclesiastical as well as Military, in Great Britain; by Edw. King, Esq. F. R. S. and A. S. Vol. IV. 5*l.* 15s. 6d.

Memoirs of the Life and Writings of George Buchanan; by D. Irving, A. M. 8s.

A Biographical Index to the House of Commons, containing brief but correct Notices of the Lives, Families, and Party Connections, Senatorial Character and Conduct, and other useful and satisfactory Particulars relative to all the Members of the Commons' House of Parliament, Corrected to February, 1808. 12s.

The Minstrel, Book III. being a Continuation of Dr. Beattie's Poem. 4to. 6s.

Richmond Hill, a Descriptive and Historical Poem, illustrative of the principal Objects viewed from that Eminence; by the Author of Indian Antiquities. 4to. 1*l.* 1s.

RELIGIOUS INTELLIGENCE.

GREAT BRITAIN.

BISHOP OF LONDON'S LETTER TO THE WEST INDIANS.

THE excellent and amiable bishop of LONDON has recently published "A Letter to the Governors, Legislatures, and Proprietors of Plantations in the British West-India Islands;" the object of which is to recommend to them "the careful and assiduous instruction of their slaves, both children and adults, in the principles of the Christian religion, and a strict attention to the regulation of their moral conduct." The truly Christian zeal and benevolence which breathe through these pages, cannot fail to endear this venerable pastor to all who have a value for real worth; and they shed a lustre on the evening of his long and laborious life. It was our intention to have transcribed into our work the greatest part of this letter; but its extent, about forty-eight octavo pages, obliges us to give merely an abstract of it.

Almost immediately after the bishop's appointment to the see of London, he addressed a letter to the West-India planters, entreating them to pay more regard to their negro slaves, and to make some better provision for their moral and religious instruction. Some years after, having recovered, by a chancery suit, an estate bequeathed by the great Mr. BOYLE for *the advance or propagation of the Christian religion among infidels*, he recommended it to be applied to the *conversion, religious instruction, and education of the negro slaves in the British West-India islands*; and this recommendation being approved, a society was formed for the purpose, a royal charter obtained for its incorporation, and the bishop of London for the time being appointed the president. This society has sent out several missionaries to the West Indies, who have made some progress in their missions. The scantiness of its funds, however; the difficulty of finding missionaries properly qualified; and various other discouragements, have confined their labours within a narrow compass, and rendered a much more extensive plan indispensable to the attainment of the object in view.

The abolition of the slave trade has now left to the planters no other resource for keeping up their stock of slaves but that of natural increase; and undoubtedly the most practicable and efficacious means of promoting this increase is the expedient here recommended. This is abundantly proved by the *Report of the Committee of Privy Council* in 1788 on the subject of the slave trade, where it will be found that many of the most eminent West-India planters recommended, in the strongest terms, the moral and religious instruction of the negroes, as indispensably necessary to their increase. And it was on this ground that the planters of Antigua gave encouragement to the Moravian missionaries to settle in that island, where they

have converted at least TEN THOUSAND SLAVES to the Christian religion.

Hitherto the only mode pursued for converting Pagan nations to Christianity has been by sending missionaries among them; and this mode was successfully pursued by the church of Rome from very early times. Among other religous communities, they who have most distinguished themselves in the business of conversion are the *United Brethren.* "These have shewn a degree of zeal, of vigour, of perseverance, of an unconquerable spirit and firmness of mind, which no dangers, no difficulties could subdue (combined at the same time with the greatest gentleness, prudence, and moderation), and of which no example can be found since the first ages of Christianity." They have sown the seeds of Christianity from Labradore and Greenland on the north, to the Cape of Good Hope in the south, and have been particularly successful in the West Indies. With this exception, little has been done by the protestant churches in respect to foreign missions. A few have been sent by the Danes and English, chiefly to the East Indies, where some converts have been made, particularly by the pious and truly apostolical Schwartz, whose exalted character procured him the affections and confidence of the natives, and impressed them with the highest veneration for that divine religion which he professed. "If two or three hundred such missionaries," observes the pious prelate, "could be found, and sent to the East and West Indies, I should not at all despair of an almost entire conversion of the Hindoos in the one, and the negro slaves in the other." But such an event being very unlikely, other expedients must be adopted.

The plan which the bishop proposes is, *the establishment of as many schools in each parish of the West-India islands as the negro population may require:* these schools to be formed on the admirable plan sketched out by Dr. BELL, first established by him at Madras, and since transferred in an improved state to this country, where it is beginning to produce the most salutary effects. To defray the expense which may attend this plan, a subscription should be set on foot in this country, which the bishop would himself begin with five hundred pounds, and would use his utmost endeavours to promote in London and Westminster. To this, parliament might be expected to make some addition. The Society for the Conversion of the Negro Slaves would also contribute some share of their moderate revenue; to which might be added, if necessary, a small parochial rate, raised on the proprietors of lands. Thus, at a trivial expense to the planters, might a race of negroes be raised whose good qualities would render them peculiarly valuable to their masters. The Moravian converts in the English and Danish islands amount to upwards of 24,000; and in the estimation of the planters themselves, they far excel the unconverted negroes in every valuable property.

The first step must be, to appoint a schoolmaster well instructed in Dr. Bell's mode of education, and to erect a cheap building, which may serve both as a school-room for the children, and as a place of worship for them and the adults, where the schoolmaster may read a prescribed form of service, together with some plain and suitable printed discourse, to be chosen by the rector of the parish. It will be necessary, in order to give effect to this plan, that the Sunday, instead of being used as the general market-day, as well as the day on which the negroes cultivate their provision grounds, should be *a day of rest from labour, and a day dedicated to the public worship of God;* and that another day should be fixed, both for the market and the cultivation of their grounds.

The bishop then endeavours to obviate the prejudice which exists against teaching the negroes to read, and produces, in addition to much sound reasoning, the testimony of experience, to prove the comparative danger of ignorance and the advantage of knowledge, especially of Christian knowledge. He likewise presses on the planters the obligations they are under, on the score of justice, humanity, religion, and duty, to take care of the souls as well as the bodies of the men over whom they have obtained so absolute a dominion; and sets before them, in a strong and affecting light, the happy consequences which must result from such a course of conduct, both to themselves and to the negroes; both as they respect this world and the next.

The bishop then adverts to the laudable exertions which are making by the British nation, for promoting the happiness of the human race; while a neighbouring power is spreading ruin, devastation, and complicated misery over the world. In this view, appropriate praise, praise equally honourable to him who

bestows it and those who are its objects, is given to *the Society formed at Calcutta for translating the Scriptures into the Oriental Languages*, and to the extensive and beneficial operations of the *British and Foreign Bible Society.*

"Its successful exertions," adds his lordship, "under the direction of its vigilant and highly respectable president, l. Teignmouth, have secured to the society the support and countenanee of some of the most exalted characters in this kingdom; and it reflects the highest honour on this nation, that those who have most eminently distinguished themselves in the service of their country, have shewn an equal zeal and ardour in promoting the cause of religion and the diffusion of Christianity through every region of the globe.

"To these two kindred societies we must add the recently established *African Institution* for the civilization and improvement of that vast continent, which is also supported by many of the most distinguished men of this country, though differing widely in their political and religious sentiments; and which, though its immediate object is not the introduction of Christianity into Africa, yet if it should succeed in its primary view, the civilization of the natives, will undoubtedly lead in the end to their conversion.

"If to these noble efforts for the dissemination of the Gospel in Europe, Asia, and Africa, *you*, gentlemen, will have the goodness to add your assistance towards introducing it among your negro slaves in the West-India islands, there will then be a foundation laid for the establishment of Christianity in *every quarter of the globe.* You will, I think, feel a generous pride in following the example of every other branch of the British empire, and in concurring with them in the comprehensive and noble plan which they have adopted.

"These are truly *Imperial works*, and worthy of the British name. These will immortalize it to the latest posterity, and distinguish it most honourably from every other nation in the world.

"Let these, then, be the characteristic features of the English nation. Let the great enemy of the repose and comfort of mankind place his glory in *universal dominion;* let Britain place it in *universal benevolence;* and while *he* is subjugating the world by his arms, let Britain be employed in repelling him from her own coasts, in assisting and protecting the distressed, and in meliorating the condition of distant countries, by communicating to them in various ways the blessings of the Christian revelation."

While we have thought it our duty thus to exhibit to our readers the benevolent plans of this venerable prelate, we cannot conceal from them our fears that there exists but a very slender hope that his design will be realized. The inveterate prejudices of the West-Indian planters, especially of the resident planters, on whose co-operation the execution of it would principally depend, will be but too likely to form, in all the islands, and particularly in Jamaica, the largest; a complete bar to the general adoption of any measure for promoting the instruction of the negroes in letters or in Christian knowledge. We must nevertheless applaud the attempt made by the bishop of London to correct their prejudices and to rouse them to a sense of their obligations: that he should succeed in the attempt, is what we most devoutly wish; but we must confess that it is what we see little reason to expect.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE IN THE DIOCESE OF ST. DAVID'S.

This society has adopted the plan of an establishment for the purpose of educating young men, intended for orders, who may be precluded the advantage of University education. This establishment will afford peculiar advantages for professional studies, and will embrace distinct courses of lectures on the following subjects: 1. On theology and Christian morals; 2. On languages, Hebrew, Greek, and Latin; 3. On elocution, and the study of the Welsh language; 4. On church history and church establishments, with especial reference to our own church; 5. On the duties of the clerical profession, and the existing laws relative to the church. No students will be admissible under nineteen years of age, and who have not passed four years at least at a licensed grammar-school. The seminary is to be erected at Llanddewi Brefi, which is part of a manor belonging to the bishop, who grants the society ground for the necessary buildings. The situation possesses also many other advantages, which are enumerated in a printed Report of the society, circulated with the view of obtaining contributions in aid of the design. "The society have to provide for the building of the seminary, for the sa-

lary of the masters, and for the maintenance of the students; and they look forward with confidence to a zealous and liberal encouragement of their endeavours from all who partake of the patrimony of the church in this diocese; from all friends to the promotion of religion and learning; but especially from the known patriotism of the Welsh, and the ardent affection which they have for their native country." Contributions are received by Messrs. Hoares, bankers, Fleet Street. In the list of benefactions already received, we observe the bishop of St. David's name for 40*l.* in money and 250*l.* in timber; and we remark with much pleasure, that "the neighbouring farmers have promised to carry the stone from the quarries *gratis*." It is superfluous to add any thing, in recommendation of this institution, to the facts which have been already stated.

SOCIETY FOR THE RELIEF OF POOR PIOUS CLERGYMEN.

We have already had occasion to introduce this excellent charity to the knowledge of our readers. In the Report for 1807, just published, we find additional proofs of its utility, in extracts from letters which the committee have received in the course of the year. One clergyman writes thus: "I with great reluctance state my present circumstances before your worthy society, having so frequently troubled it, and so often been relieved by it. I serve the same churches; my salary is *sixty-five* pounds; *I have a wife and fourteen children*;" the eldest of whom, it appears, can do nothing for his own subsistence, but is, with ten others, still under his parent's care, to be clothed and maintained by him.——"My salary," says another clergyman, "is only *thirty-five* pounds a year; with which, and the produce of a small farm, which I rent, I have *myself, wife, and eight children* (some of them very young, one dumb, and defective in his understanding) to provide for." —But it is unnecessary to multiply extracts. The situation of many of the clergy is admitted by all to be a situation of hardship, and one which has peculiar claims on the compassion and bounty of the members of the establishment. Subscriptions are received by Mr. Martin, No. 22, Finch Lane, Cornhill.

HULL SOCIETY FOR THE SUPPRESSION OF VICE.

We are happy to perceive that Hull has followed the example of London and some other towns, in establishing a society which may assist in executing the laws enacted in better times against immorality and vice. The association appears to be highly respectable, and to embrace the principal magistrates of the place. The reason of the institution arises from circumstances which we fear are not peculiar to Hull: because "the rapid progress of vice and immorality, in this town and neighbourhood, justly excites the deep regret and serious apprehensions of every considerate mind, and calls for the exertions of all the friends of good order, in order to restrain it by their admonition and influence; and where these may fail of success, by the more strict enforcement of the laws." The principal evils against which the society is to direct its efforts are, *the profanation of the Lord's-day, disorderly houses of every description, lewdness, drunkenness, and profane swearing*. The society has strongly recommended it to all persons, who employ servants or apprentices, to take means for regulating their conduct, and preventing them from infesting the streets in the evening of the Sabbath; and the members of the society engage for themselves, that they will restrain their servants from spending their time in the streets on the Sunday evenings, being convinced that the custom of making that time a time of visiting and amusement to servants, exposes them to great temptation, and is highly injurious to their morals. It were well if masters and mistresses throughout the kingdom would adopt a similar resolution.

It is important to mention, as an encouragement to ministerial zeal and fidelity, that the institution of this society is to be ascribed to the impression made on the minds of the inhabitants by a sermon which was preached before the magistrates on the 18th of October 1807, on the mayor's entrance upon his office, by the Rev. JOHN SCOTT, M. A., Lecturer in the Holy Trinity Church, and Master of the Grammar-school at Hull, (and which has since been published by Seeley), on "*the Importance of the Sabbath.*" This sermon, which is highly creditable to the talents as well as piety of the author, contains a striking view of the benefits which the divine appointment of the Sabbath is calculated to produce, both as a day of rest and of moral and spiritual improvement. It also exposes the various profanations of it, which prevail in this *Christian* land,

and by which its beneficial tendency is obstructed. The whole of this exposition is particularly deserving of the attention of our magistracy, and indeed of all persons possessing influence among us. Mr. Scott takes occasion, among other remedial measures, to express a wish that a society were formed similar to that which for some years has existed in the metropolis, for enforcing the laws against immorality and profaneness. In his sermon, and more at large in an Appendix, he obviates the unfounded but popular objections which have been made to such institutions, and establishes, by a reference to indisputable facts, the benefits which have been already produced by by them *. We trust that this sermon will be read extensively beyond the circle of Mr. Scott's immediate labours; and that the perusal of it may prove as productive of good in other places, as it appears to have been in Hull.

OTAHEITE.

Accounts have been received from this island, dated in August 1806. The missionaries expressed themselves much dejected by their want of success. They enjoyed, however, perfect peace with the natives. Pomarre (formerly Otoo) retained his authority, and was kind and generous towards them. It would appear that the missionaries had both preached and catechised a good deal among the natives; and although no converts had been made, a considerable knowledge of the truths of Christianity had thus been diffused *. Pomarre has learned to read and write his native tongue, and knows a little English; and his example is said to have had a good effect in leading others to desire the same attainments: there is a prospect, therefore, of success in the attempt to establish a school, which was about to be renewed. A Grammar, Vocabulary, Catechism, &c., in the Otaheite language, have been sent home. We shall very sincerely rejoice should the perseverance of those missionaries, who, notwithstanding their numerous discouragements, have remained in this island, be at length followed by good effects.

TARTARY.

The last letters from Karass, received by the Edinburgh missionary society, are dated the 19th of October. On the preceding day three natives had been received into the church by baptism, after giving satisfactory proofs of their knowledge and piety. The missionaries, and all under their care, continued to be preserved from the plague, which raged around them. The printing of the New Testament in Turkish was proceeding. This translation, which is the work of Mr. Brunton, is allowed by the natives to be unexceptionably pure in its style.

* Mr. Scott's recommendation on the subject of Sunday evening lectures, deserves to be well weighed by every clergyman who is entrusted with the care of souls, particularly in large towns.

* We omit the account of a war which is said to have taken place in a neighbouring island, where the conquerors *baked the vanquished in ovens and ate them!*

VIEW OF PUBLIC AFFAIRS.

CONTINENTAL INTELLIGENCE.

RUSSIA has at length formally declared war against Sweden, and hostilities have commenced by the march of a Russian army into Finland. The only pretence on which this proceeding is justified is, that Sweden had refused to renounce her alliance with Great Britain, and to join the grand confederacy which has been formed against us. Active preparations are making on the side of Denmark, by whom, as well as by Prussia, war is likewise declared, for the invasion of the Swedish territory; and considerable numbers of French troops are said to have advanced into Holstein with the same

view. The king of Sweden, on his side, appears to be making every possible exertion to repel the impending danger; he has equipped a considerable fleet, and has ordered a general levy of his subjects. England has engaged to furnish a large naval force to assist in his defence, and also to pay an annual subsidy during the continuance of the war of twelve hundred thousand pounds. The long prevalence of northerly winds has, unfortunately, retarded the sailing of the squadron destined to the Baltic; a circumstance which may prove to be peculiarly disastrous at the present critical moment of Sweden's fate. If, however, that power should be able, by means of her navy, to postpone the attack on the side of Denmark for a few weeks longer, it is possible that with our aid she may make that degree of resistance which, if it will not enable her to maintain the war, may at least procure for her less disadvantageous terms of peace.

An insidious attempt appears to have been made by the Russian government to excite the inhabitants of Finland to revolt. This Jacobinical proceeding indicates the paramount influence of French counsels over the mind of the emperor.

Austria has published a manifesto against this country, in which her renunciation of all friendly intercourse with us is referred to our refusal of her offered mediation with France; whereas it is most undeniable that the proposition never came in a form which made it possible for our government to accept it.

The French have taken possession of Rome, together with the whole of the temporalities of the Pope, notwithstanding a feeble protest on the part of his holiness. This fact ought not to pass unnoticed by those who are engaged in marking the developement of prophecy.

General Junot, the commander of the French army in Portugal, has published a proclamation by which he declares that the house of Braganza has ceased to reign; and that the government of that kingdom is, for the present, entrusted to himself as general in chief of the army.

There is no other article of continental intelligence which particularly deserves to be noticed, excepting the French imperial decree, by which various titles of princes, dukes, counts, barons, and knights, of the French empire have been created. These new titles of nobility confer nothing but honour, and are to give no civil right or privilege.

AMERICA.

The recent accounts from America appear to be of a more pacific aspect than those formerly received. Some months, however, must elapse before any definitive arrangement between the two countries can take place. A negotiator, a Mr. Nourse, is said to have deen appointed for that purpose. Whether the embargo on American shipping in their own ports will be continued until the negotiations shall have closed, is a point on which no certain information has been obtained.

GREAT BRITAIN.

The only occurrence during the present month, independently of the proceedings in parliament, which is of any importance, is the issue of the court martial appointed to try general Whitelocke. The following is the sentence which has been pronounced upon him, and which his majesty has been pleased to confirm: "The court martial having duly considered the evidence given in support of the charges against the prisoner, lieutenant-general Whitelocke, his defence, and the evidence he has adduced, are of opinion that he is guilty of the whole of the said charges, with the exception of that part of the second charge which relates to the order that "the columns should be unloaded, and that no firing should be permitted on any account." The court are anxious that it should be distinctly understood that they attach no censure whatever to the precaution taken to prevent unnecessary firing during the advance of the troops to the proposed points of attack, and do therefore acquit lieutenant-general Whitelocke of that part of the said charge.

"*The court adjudge that the said lieutenant-general Whitelocke be cashiered, and declared totally unfit and unworthy to serve his majesty in any military capacity whatever.*"

The Parliamentary Proceedings are postponed till next month.

DEATHS.

At his house, at Cold Blow, near Dublin, aged 66, the Rev. Thomas Lyster, D. D.

Rev. Daniel Pape, vicar of Penn, county of Stafford.

Aged 75, the Rev. Edward Willan, 52 years vicar of the Holy Trinity, King's Court, city of York, and perpetual curate of Fulford.

In his 66th year, the Rev. Robert Jones, rector of Peppard, Oxon, near Reading, Berks.

Rev. E. Langford, rector of Gayton, and chaplain to lord Boston.

Aged 98, the Rev Joshua-Middleton Clowes, M. A. rector of Walkington, near Beverley, Yorkshire.

In his 70th year, the Rev. Millington-Massey Jackson, 35 years vicar of Warminster, and rector of Kingston-Deverill, both in Wiltshire.

At Windsor Castle, in a very advanced age, the Rev. J. Lockman, D. D., F. A. S., canon of Windsor, and Master of St. Cross in Hampshire.

In his 78th year, the Rev. Francis Mapletoft, 37 years rector of Aynho, co. Northampton.

At the Rev. Mr. Trollope's, Christ's Hospital, aged 37, the Rev. Tho. Marler, late chaplain to the British Factory at Oporto.

After a short illness, aged 82, the Rev. Nathan Wetherell, D. D., dean of Hereford, master of University college, and prebendary of Westminster.

At Leire, Leicestershire, in his 76th year, the Rev. George Mason, upwards of 40 years rector of that place.

At his parsonage-house at Wotton, Surrey, the Rev. Thomas Taylor, D. C. L., archdeacon of Chichester, rector of Wotton and Abinger, chaplain of a sinecure in Hampshire, and Gresham professor of civil law.

Aged 82, the Rev. John Dalton of Pitcome-house, near Bruton, Somerset.

In his 44th year, the Rev. Z. Stichall, M. A. of Wisbech.

Rev. James Marsh, rector of South Walsham St. Laurence, and of Rockland, both in Norfolk.

Rev. Henry Turner, vicar of Burwell, and of Landwade, co. Cambridge, and formerly of St. John's college, Cambridge.

ANSWERS TO CORRESPONDENTS.

We are much obliged to M. for his hint, but it is not in our choice to comply with it.

Talib will be inserted.

Philothelys; E. L.; and J. Dodd, are under consideration.

We beg to refer L. to our review of Mrs. Carter's Life in our number for October last; and to our review of Burder on Lawful Amusements, in our volume for 1805.

In answer to Bradley on the subject of *a clergyman demanding his fees from such of his parishioners as have married out of his parish*, we beg to state our opinion, that such a demand cannot legally be maintained. On an appeal to the Arches, in a case of this kind, Sir George Lee not only declared the custom to be unreasonable, but gave costs against the clergyman; observing, with some warmth, that there could be no foundation for the claim, except where an ancient and uninterrupted custom authorized it: and even in this case it would meet with such difficulties in the ecclesiastical, and still more in the temporal courts, that we should think it imprudent in a clergyman to bring the question to a trial.

ERRATUM.

In our last number, p. 126, col. 1, line 1, *for* Holzberg *read* Poezold.

POSTSCRIPT.

AFRICAN INSTITUTION.

A GENERAL meeting of the subscribers to this institution was held at the Freemasons' Tavern, Great Queen Street, on the 25th inst., which was numerously and respectably attended; his royal highness the duke of Gloucester in the chair. A report of the proceedings of the committee since the last general meeting was read; from which it appeared that some progress had already been made in forwarding the designs of the institution, and that an increase of funds was the only thing wanting to a more extensive diffusion of its benefits in Africa. As we understand that the Report will speedily be printed, we shall wait its appearance before we attempt to detail any of the particulars contained in it. We will only say, in general, that we were struck with the magnitude of that "labour of love" which the society has undertaken; and regretted that their exertions should be impeded for a single moment by a want of the requisite pecuniary aid; especially as nothing can be more manifest than this, that every step Africa advances in the march of improvement and civilization, must be attended, in the growing commercial intercourse which must result from it, with a corresponding benefit to this country that must infinitely outweigh the extent of any sacrifice necessary for its attainment.

At this meeting the vice-presidents and directors of the society were elected. We have been favoured with a list of them, which is as follows:

Vice-Presidents.—The Archbishop of Canterbury, the Duke of Grafton, Earl Selkirk, Earl Grosvenor, Earl Spencer, Earl Moira, Earl Grey, Viscount Milton, Viscount Valentia, Bishop of Durham, Bishop of London, Bishop of Bath and Wells, Bishop of St. David's, Lord Holland, Lord Grenville, Lord Erskine, Lord Teignmouth, Lord Henry Petty, Right Hon. Spencer Perceval, Right Hon. George Canning, and William Wilberforce, Esq.

Treasurer.—H. Thornton, Esq. M. P.

Directors.—Lord Headley, Right Hon. Sir J. Newport, Right Hon. I. Corry, Right Hon. J. Smyth, Right Hon. N. Vansittart, Right Hon. J. C. Villiers, Sir S. Romilly, W. Allen, Esq., T. Babington, Esq. M. P., R. Barclay, Esq., T. Bernard, Esq., W. Bootle, Esq. M. P., H. Brougham, Esq., J. H. Browne, Esq. M. P., T. Clarkson, Esq., E. Forster, Esq., T. F. Forster, Esq., C. Grant, Esq. M. P., G. Harrison, Esq., J. Huddlestone, Esq., W. Jacob, Esq., M. Martin, Esq., M. Montague, Esq. M. P., Z. Macaulay, Esq., W. M. Pitt, Esq. M. P., G. Sharp, Esq., J. Simeon, Esq. M. P., W. Smith, Esq. M. P., Thomas Woodroffe Smith, Esq., James Stephen, Esq. M. P., James Towers, Esq., S. Thornton, Esq. M. P., R. Thornton, Esq. M. P., J. Thornton, Esq., S. Whitbread, Esq. M. P., and J. R. Williams, Esq.

FRIENDS OF THE ABOLITION OF THE SLAVE TRADE.

On the 25th instant, the anniversary of the day on which the royal assent was given to the act for abolishing the slave trade, the friends of that measure dined together at the Freemasons' Tavern. We have not been accustomed to notice occurrences of this nature; but interested as we cannot but feel ourselves to be in so sacred a cause, we deem it our duty so far to deviate from our usual practice, as to record some of the particulars attending the commemoration of this signal triumph of humanity and justice. His royal highness the duke of Gloucester presided, and manifested a warmth of feeling on the occasion which cannot fail to raise him still higher in the general esteem. The names of the stewards

who charged themselves with the economy of the entertainment, will prove more satisfactorily than words can do the splendour of those talents, and the weight of that respectability, which stand voluntarily pledged to the maintenance of the great principles on which the question was at length decided; and it cannot but afford a lively gratification to the mind of the Christian observer, to see the leaders of our different political parties laying aside for a while every feeling of distrust and animosity, in order that they may unite in celebrating the completion of this work of beneficence and mercy. The stewards were:

Earls Grey, Grosvenor, Moira, Selkirk, and Spencer; the Bishops of London, and Bath and Wells; Lords Grenville, Harrowby, Headley, Holland, Teignmouth, and H. Petty; Messrs. Perceval, Canning, N. Vansittart, J. C. Villiers, R. Barclay, T. Bernard, Bootle, Huskisson, Montague, J. Simeon, W. Smith, T. Woodroffe Smith, Stephen, H. Thornton, J. Thornton, Whitbread, and Wilberforce.

Besides the stewards, most of whom were present, we perceived there

The Duke of Norfolk; Lords Suffolk, Cowper, Ranclifle, Percy, Hood, Barnard, Milton, W. Russell, and R. Spencer; the Bishop of Durham; General Walpole, Sir P. Francis, Colonel Noel; Messrs. Corry, Vansittart, Villiers, Huskisson, Adam, Bernard, Herbert, Kingston, Milnes, Grant, Jeffery, R. Sharp, G. Sharp, J. Blackburne, R. Thornton, Tayler, S. Stanhope, Jacob, W. Morton Pitt, Babington, Banks, Pochin, Lushington, J. Smith, G. Smith, W. Smith, J. Simeon, Stephen, Clarkson, Hardcastle, Pearson, Rowcroft, Huddlestone, Brougham,

and many other members of parliament and gentlemen distinguished by their talents, activity, and usefulness. The strength of the public feeling on this great cause was farther displayed by the overflowing numbers who attended the entertainment: upwards of five hundred sat down to dinner, and many went away unable to obtain admittance; and we were happy to observe that the evening passed without any of those excesses which too often disgrace such meetings.

On the duke of Gloucester's health being drunk with loud applause, his royal highness expressed, in a neat and appropriate speech, the exquisite satisfaction with which he should ever look back to the event which had occasioned this day's meeting; an event which reflected the highest credit on every one concerned in it, whether considered with a view to its policy, its justice, or its humanity.

Mr. Wilberforce (his health having been given with enthusiastic approbation) expressed, with much delicacy and feeling, his sense of the kindness which had been shewn him. His satisfaction at the present moment had hardly been surpassed even on the night when he was at length assured that the measure for which they had so long contended would be accomplished. At the same time he reminded the meeting that the event had been brought about by the zeal, the eloquence, and the abilities of persons who laboured in the cause with much more effect than himself. They had often met together to consult in seasons of difficulty: he was happy that, through the favour of Providence, they were now enabled to rejoice together, in the result which they had so long and so ardently desired.

The royal president, among many other toasts, gave, with great propriety, "Lords Grenville and Grey, the movers of the bill in both houses;" "Mr. Granville Sharp;" "David Barclay, and the Society of Friends;" "the African Institution;" &c. &c. &c.

Some verses of very considerable merit were composed for the occasion, with which we hope to be able to adorn the pages of our next number.

March, 1808.